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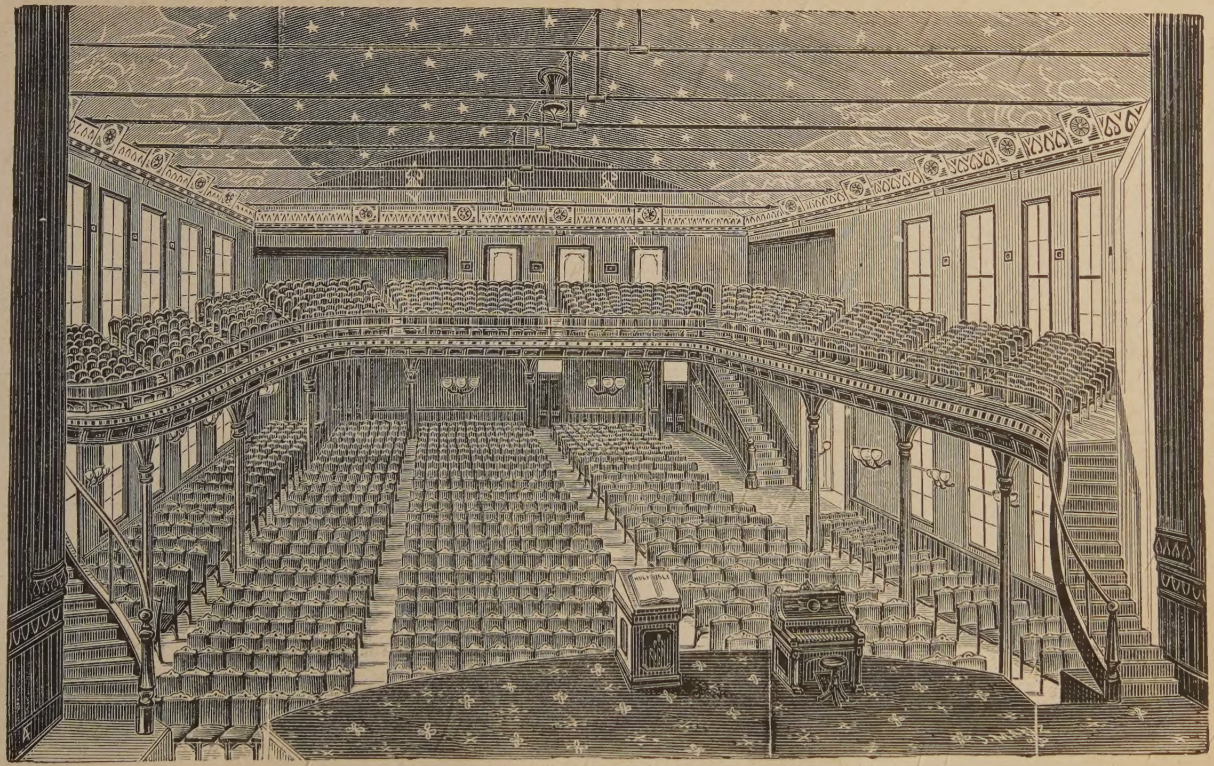

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PROPHETIC STUDIES

OF THE

International Prophetic Conference,

(CHICAGO, NOVEMBER, 1886.)

CONTAINING CRITICAL AND SCHOLARLY ESSAYS, LETTERS, ETC., UPON

THE NEAR COMING OF THE LORD.
ITS LITERAL AND PERSONAL CHARACTER.
THE DEVELOPMENT OF THE ANTICHRIST.
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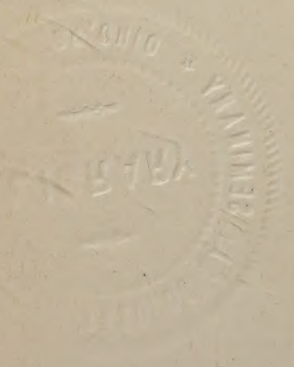

PREFACE.

The essays which comprise this book are those which were delivered at the Second American Bible and Prophetic Conference, held in Farwell Hall, Chicago, Nov. 16 to 21, 1886. At the time of presentation they created a profound impression throughout the country; THE INTER OCEAN, with characteristic enterprise, publishing them verbatim from day to day throughout the conference.

In the year 1878, the first general American Bible and Prophetic Conference was held in New York City. The addresses delivered on our Lord's personal and premillennial return to this earth were then eagerly heard by the hundreds of ministers, and thousands of intelligent Christian people who were then and there assembled. The New York *Tribune* published an extra of 50,000 copies, giving in full these essays, which, afterwards, were edited carefully by Dr. Nathaniel West, and published by F. H. Revell, Chicago, in one large volume entitled "Pre-Millennial Essays." Such was the influence of the movement that for more than two years following the Conference important and valuable discussions on prophetic themes occupied the pages of not a few of our religious newspapers, journals, and magazines, and a new impetus for Bible study was given to multitudes whose attention had so long been turned away from the great and almost entirely neglected fields of divine prophecy.

The following Resolutions passed by that Conference in its closing session express in brief, the views of the large body of ministers who participated in or were present to sympathize with the proceedings:

1. We affirm our belief in the supreme and absolute authority of the written Word of God on all questions of doctrine and duty.

2. The prophetic words of the Old Testament Scriptures concerning the first coming of our Lord Jesus Christ were literally fulfilled in His birth, life, death, resurrection, and ascension; and so the prophetic words of both the Old and the New Testaments concerning His second coming will be literally fulfilled in His visible bodily return to this earth in like manner as He went up into Heaven; and this glorious Epiphany of the great God, our Savior Jesus Christ, is the blessed hope of the believer and of the Church during this entire dispensation.

3. This second coming of the Lord Jesus is everywhere in the Scriptures represented as imminent, and may occur at any moment; yet the precise day and hour thereof is unknown to man, and only known to God.

4. The Scriptures nowhere teach that the whole world will be converted to God, and that there will be a reign of universal righteousness and peace before the return of the blessed Lord; but that only at and by His coming in power and glory will the prophecies concerning the progress of evil and the development of Antichrist, the times of the Gentiles, and the ingathering of Israel, the resurrection of the dead in Christ, and the transfiguration of His living saints, receive their fulfilment, and the period of millennial blessedness its inauguration.

5. The duty of the church during the absence of the Bridegroom is to watch and pray, to work and wait, to go into all the world and preach the Gospel to every creature, and thus hasten the coming of the day of God; and to His last promise, "Surely I come quickly," to respond, in joyous hope, "Even so; come Lord Jesus."

In addition the following resolution was passed not only unanimously by the conference, but by the vast audience voluntarily rising en masse to its feet—a magnificent spectacle not soon to be forgotten:

"*Resolved*, That the doctrine of our Lord's pre-millenial advent, instead of paralyzing evangelistic and missionary effort, is one of the mightiest incentives to earnestness in preaching the Gospel to every creature, until He comes."

These resolutions were reaffirmed at the Chicago conference, the whole congregation responding with evident enthusiasm and remarkable unanimity.

The Prophetic Conference committee of 1878 in response to many urgent appeals decided to hold the second prophetic meeting at the date above mentioned. The committee issued a call for signatures to which their names, with those added to the original number, were appended as follows:

J. H. Brookes, Editor of "The Truth," St. Louis.
A. J. Gordon, Pastor Clarendon Street Baptist Church, Boston.
Maurice Baldwin, Bishop of Huron, Canada.
W. R. Nicholson, Bishop of Reformed Episcopal Church, Philadelphia.
H. M. Parsons, Pastor Knox Presbyterian Church, Toronto, Canada.
W. G. Moorhead, Professor U. P. College, Xenia, Ohio.
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W. J. Erdman, Pastor Olivet Congregational Church, Boston.
J. D. Herr, Pastor First Baptist Church, Milwaukee, Wis.
J. M. Orrock, Editor "Messiah's Herald," Boston.
Wm. Nast, Editor "Der Christliche Apologete," Cincinnati.
J. F. Kendall, Pastor Presbyterian Church, Laporte, Ind.
E. P. Goodwin, Pastor First Congregational Church, Chicago.
D. W. Whittle, Evangelist, (Chicago Avenue Church), Chicago.
A. J. Frost, Pastor Baptist Church, Sacramento, Cal.
James S. Kennedy, Pastor M. E. Church, Abingdon, Va.
Nathaniel West, Pastor Presbyterian Church, St. Paul, Minn.
S. H. Kellogg, Pastor Presbyterian Church, Toronto, Canada.
L. W. Munhall, Evangelist, (M. E. Church), Germantown, Pa.
Addison Blanchard, (Congregational,) Superintendent A. H. M. S., Kansas.
George C. Needham, Evangelist, (Clarendon Street Baptist Church), Boston.
Committee.

The call with singular promptness was heartily indorsed by hundreds of pastors, theological professors, evangelists, missionaries, and Y. M. C. A. secretaries. Many also of post-millenial faith ratified the call, and were present at every session as interested listeners.

From the large correspondence entailed in the essential preparatory work of the prospective meeting devolved upon us we are persuaded that since the New York Convention in 1878, the doctrine of our Lord's expected advent has gained ground among spiritual believers of all churches, as the revival of no other truth in modern times has done.

The conference gave no opportunity for modern *prophets* to ventilate their calculations or speculations; it was rather an occasion for *students* of *prophecy* to present the weighty matters found in the Written Word concerning "last times" and "last things." The brethren who were appointed to bring to the Conference the results of prayerful and careful Bible study are neither idle star-gazers, eratic time-setters, nor theological adventurers.

We believe their names, their ecclesiastical standing, and their spirituality of heart, to say nothing of their scholarship and their eloquence, will compel respect, disarm prejudice, dissolve doubts, and establish faith in "the testimony of Jesus, which is the spirit of prophecy." They submit their interpretations, convictions, and conclusions to the severest test of candid criticism. The enterprise shown by THE INTER OCEAN is a marvel of modern journalism. The half a dozen essays, of unusual length, delivered daily by the respective speakers appeared verbatim in the next morning's edition of the above named newspaper. This book is made up from stereotype plates made from THE INTER OCEAN reports, but in large part revised, though hurriedly, by the respective authors. If, therefore, typographical errors should be occasionally met with, the reader will kindly take the circumstances into consideration. In order to meet the immediate demand for the book, the publisher, with extraordinary rapidity, has sent it flying through the land in one week after the conference closed its final session.

And as it carries within its pages the sublimest doctrines of salvation, in their original development and glorious consummation, do we heartily bid it God-speed. It is, indeed, our earnest prayer that through its silent agency our Lord Jesus Christ may be abundantly glorified in the hearts and lives of all who look to Him as Prophet, Priest, and King.

GEORGE C. NEEDHAM.

Manchester-by-the-Sea, Mass., Nov. 29, 1886.

REV. GEORGE C. NEEDHAM,

SECRETARY AND ORGANIZER OF THE PROPHETIC CONFERENCE.

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STUDIES

—OF—

THE PROPHETIC CONFERENCE.

HELD IN CHICAGO NOVEMBER 16 TO 21, 1886.

FIRST DAY.

OPENING EXERCISES.

The Bible and Prophetic Conference, called for the study of Bible prophecy, met for the second session in its history at 10 o'clock on Tuesday morning, Nov. 16, in Farwell Hall. There were present ministers of all denominations from all parts of the United States and Canada. Nearly all the city clergy were present, and hundreds of earnest Christians of every shade of belief from every church, charitable institution, and missionary society in the city. The Rev. George C. Needham, of Manchester-on-the-Sea, Mass., formerly pastor of Moody's Church, Chicago, opened the meeting. Mr. Neednam has been the man of all others on whom the success of this great gathering has depended, and it was singularly appropriate that he be chosen to open it.

The first hour was devoted to religious and devotional exercises. The first notes of prayer and praise were the long meter doxology. The Rev. Dr. Davis, city missionary of the Presbyterian Church, led in a fervent prayer. The conference then sang "Crown Him Lord of All." The singing was led by Mr. J. H. Burke, with Mr. William B. Boomer as organist. Mr. Nichols sang an advent hymn, and short addresses and prayer were made by Dr. Parsons, Professor Moorehead, and others.

At the conclusion of the devotional exercises the first paper of the session was read by the Rev. E. P. Goodwin, of Chicago.

THE REV. DR. GOODWIN.

THE RETURN OF THE LORD.

In considering the subject which the committee have assigned to me, "The Return of the Lord, Literal, Personal, Visible," I need hardly say that I have no expectation of presenting anything new or striking upon it. The ground has all been traversed, and the teaching of the word of God thoroughly and nobly set forth by many whose names are as household words to most of the members of this conference. But the truths of the word will bear oft repeating; especially these truths about the last things. And this the more because in the minds of the many of the Lord's people they seem to be of so little significance. It is probably not to much to say that the great majority of believers feel little or no interest in this whole range of inquiries respecting the coming of the Lord and the truths related thereto. Very largely they deem them matters of speculation, subjects only hinted at in the scriptures, and as to which, so far as it concerns practical Christian life, it does not signify which of two or three or more different opinions be

held. I have even known quite earnest and faithful Sunday School and Bible class teachers to regret that the International sermons had anything to do with the

PROPHETICAL BOOKS

of the Bible. I sometimes wonderd if the great adversary, hater of all truth as he is, has not a special dislike for the truth of the word concerning the things to come. You remember that when in the third year of Cyrus, Daniel set himself to search out and understand the visions of the Lord, the angel said to him that he set out to bring him an answer to his prayer, and to give him understanding of the visions of God, but was hindered by the Prince of the Kingdom of Persia, i. e., the angel of darkness charged with caring for that kingdom in the interests of Satan, "one and twenty days." And he was only able to overcome by the help of Michael, the archangel (Dan. 10). Now, the things which the angel of the Lord was sent to reveal unto the prophet were the things not merely relating to the return of the chosen people from the Babylonish captivity, but concerning their final restoration to God's favor, the overthrow of anti-Christ, and the glorious resurrection of the just. Such a foreshowing of the release from his tyrannous ruleship, not only of the nation he so long had tortured through their rejection of God, but of the whole race as well, and with that release his own utter and everlasting overthrow, the great adversary did not want made. And so he fought it desperately as the record shows. Not unlike that is his hostility in our day, I sometimes think, to the understanding of these identical truths about lost things. Whoever discerns these will of necessity discern the

ONCOMING TRIUMPH

of the Son of God, the sure defeat of the prince of darkness, and will be inevitably and mightily inspired for witnessing and warfare. Hence if believers can be kept blinded as to the nearing end of satan's reign, or unconcerned about it, or better still, can be prejudiced against the idea of such certain and speedy overthrow, there will be so much clear gain to this active foe of God and man.

Be this as it may, there is profit in being put in remembrance of the most familiar truths, and my hope is, if nothing more result, that this representation of the scripture doctrine of the Lord's return will serve to set the blessed hope more clearly before our minds and above all make us sharers in a larger measure in that consuming zeal for Christ and for souls, with which it so grandly inspired and energized the early church.

The question before us, I need hardly say, is purely a question of scripture. Outside of these sacred writings we know and can know nothing whatever on the subject. Speculation, philosophy, the learning, the logic of the schools has no part nor lot in this discussion. Do the Scriptures teach that our Lord is to return literally, and in a personal, human, visible form, and at a given time, or do they teach that He is to come in

SOME OTHER WAY,

impersonally, invisibly, spiritually, and at no particular time? Did He come at the destruction of Jerusalem? Does He come at the believer's death? Is His coming the same thing as the spirits coming into the heart? The whole subject, I repeat, is one to be settled only by scripture testimony. Not what ought these witnesses to say? What would it be rational for them to say? What would harmonize best with science, with advanced thought, with enlarged conceptions of God, and improved conceptions of man? Nothing of this, but simply what, fairly taken, as we read and understand language elsewhere, do these men, speaking as they are moved by the Holy Ghost, say as to the manner of the Lord's return.

Some latter-day theorists upon this subject quite overlook this. They raise objections based upon what they conceive to be certain impossibilities connected with the appearing of the Lord in a personal, visible way, and, therefore, declare the doctrine can not be taught. This is largely the ground of objections urged by Dr. Bushnell, Dr. Lyman Abbott, Dr. Warrens Parousia, and others.

But all such reasonings and speculations have no value whatever in determining what the truth is. As well say the creation of the world out of nothing is irrational and inconceivable, and hence the first chapter of Genesis is a fiction. As well say it is utterly irrational and inconceivable that a human and divine soul could dwell together in one person, and that person could be born both of the Holy Spirit and of the Virgin Mary, and, therefore, deny the twofold nature or the supernatural birth of Jesus Christ; or, again, it is irrational and conceivable that bodies once turned to dust and scattered perhaps to the ends of the earth should be reconstructed and made to reinvest the spirits that once dwelt therein, and, therefore, scout the doctrine of the resurrection. That is precisely the method of reasoning by which some excellent people get rid of the doctrine of an expiatory atonement, and others of the doctrine of miracles, and others still of the imprecatory psalms, and all such stories as the deluge and

DESTRUCTION OF SODOM,

and Jonah and the whale. There is no sort of trouble in having a Bible exactly according to our mind, when we set up this modern principle or canon of authority which so many adopt, that only that is true which in its own pet phrase "finds me," carries the assent of my inner consciousness.

But that is not what settles questions according to this book. This claims to be of God, to voice His thoughts, to reveal his will. And the men who made this book did not write down what they thought or imagined or presumed or reasoned out; not what would accord with other men's thoughts or reasonings or speculations; not what would seem wise or beneficent, but what God thought and chose to say, and what He commanded them—the writers of the book—to say. "Holy men of old spake as they were moved by the Holy Ghost," And our attitude before their testimony is simply that of accepting and obeying what they declare as the truth of God. We have no option whatever and no right of speculation or debate as respects the things revealed. We are as law students before the statutes of the State. The only question for us is, what do these authorities—these books of God's revealed will teach? No matter whether we can understand or explain, or harmonize their teachings with our views of things or not. They give us what God says, and we believe them because of that, and not because of our ability to explain or expound them.

I may not carry the assent of all the members of this conference in this affirmation. I certainly do not carry that of a large number of Christian ministers and teachers with respect to the inspiration and

AUTHORITY OF SCRIPTURE.

But this is where I stand, and is, I humbly conceive, the only ground upon which any authoritive utterance of the word of God can be had. The chief difficulty in all discussions upon Scripture doctrines lies in my judgment in this, that the authority of Scripture is not made supreme. So long as men insist upon squaring belief to the canons of philosophy, or science, and demand that everything shall approve itself before the bar of their reason, so long there can be no certainty in the things of faith. This one will hold this thing and another that as to what the Scripture doctrine is of God's moral government, or sin, or the atonement, or regeneration, or resurrection, or retribution. There can be no unity of faith until the standard of authority is fixed, and it is idle without that to raise any such questions as this programme involves. We might as well engage in seeing who could blow the most brilliant soap-bubbles. But once agree that human speculation, opinion, and reasoning have no more to do in settling what we shall receive and believe as students of this divine word, than they had in determining what the people of old should receive and believe when Moses came out from his closetings with Jehovah on the cloud-wrapt mountain top, and declared the message with which he was charged, and then there is an end of controversy And this, I repeat, is where I stand. I assume the absolute, infallible authority of this book as the word of God. And on that basis, believing that

ON THIS SUBJECT IN HAND,

as upon all others essential to the right understanding of the plan of God in redeeming lost man, the Holy Spirit has given clear and decisive testimony, I propose to ask what saith the Scripture on the question of the manner of the Lord's return.

What the belief of the early church was as to the teaching of Scripture I need not stay to consider. It is sufficient to say, without taking time for the citations that could easily be made, that not a single authority in church history pretends that for 250 years, at least, the early disciples held or so much as knew of any other view than that of the Lord's literal, personal, and visible return. It is agreed on all hands that as to this there is not among apostles, apostolic fathers, or apologists down to Origen a single dissenting voice.

And it may almost be said that, taking the church as a whole, this early belief has never been lost nor modified. The faith-symbols of every branch of the Christian household have most clearly and emphatically put forward this doctrine. What need, then, of arguing for it in such a conference as this? Simply because in this day of so-called advanced thought and of new departures men set to be teachers of the Lord's people in pulpits and editorial chairs, and some who are charged with training those who are to expound this word of God, have abandoned the faith of the fathers. Or rather, I should say, they have, as they claim, improved upon that faith by taking out of it the hyper-literalistic element and so making it accord with the figurative and spiritualistic way of putting truth, which, as they affirm, is a prime characteristic of the Scriptures. Hence such views as those advocated by Dr. Bushnell and the editor of the *Christian Union*, and Warren's "Parousia" and Whiton's book on the resurrection. The pulpit of our day,

and not in any one denomination, is leavened with such rationalistic teachings. It may even be doubted whether a majority of our young ministers do not doubt as to any actual fulfillment of the Scripture declarations as to Christ's return. And a great multitude of disciples, if they

DO NOT SHARE SUCH DOUBTS,

are at least in a great maze as to what to believe. It will be ample reward for this undertaking if it shall help any student of theology to stand fast by the old historic faith, and any perplexed child of God to cling steadily to that ancient, blessed hope of one day seeing the Lord face to face and of being from the hour of that beholding forever with him and forever like him.

1. First, then, the language of Scripture gives as much reason for believing in the literal, personal, visible second coming of the Lord as in such a first coming. If it was intended by the Holy Spirit that there should be a distinction made between these comings, that one should be taken literally and the other figuratively, obviously there would have been a difference in the use of the language setting them forth. But there is nothing of the kind. The same personality underlies the testimony in both cases. "Occupy till I come." "If I will that he tarry till I come, what is that to thee?" "Judge nothing till the Lord come." "Ye do shew the Lord's will till He come." "Waiting for the coming of our Lord Jesus Christ." "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." "And to wait for His Son from heaven whom he raised from the dead, even Jesus, who delivered us from the wrath to come." These are representative passages. And no one, it is perfectly safe to say, reading them without previous bias in favor of preconceived opinions, would ever think of their meaning anything else than the literal return of the Lord. So everywhere in the Word; the most superficial reader of the Scriptures can not fail to have noted how particularly the prophecies set forth the facts concerning the first coming of Christ, the place and circumstances of His birth, His mother, His name, His character, life, sufferings, death, and resurrection. It is almost like having his life history written, or one might say photographed, in advance. But the same kind of particularity precisely characterizes the prophecies of His second coming. Indeed, by so much as the incidents of that coming are grander and more royal than the former one, by so much are they set forth in fuller statement, in more vivid and imposing imagery, and in profounder emphasis. Whatever principle of interpretation we apply to one part of His career, obviously we

MUST APPLY TO THE OTHER.

If we take the first set of prophecies to be literally fulfilled, and this we know to be the fact, we must needs, upon the very ground of such fulfillment, look for a like literalness as to the fulfillment of what remain. It is impossible to divide the testimonies of the Sacred Word concerning our Lord at His resurrection, and say of those preceding that these are to be all taken as they read, the foreshowings of literal facts; but this other half from the resurrection on, though given by the same prophet, and side by side with the other declarations, are to be taken symbolically, figuratively, not as they read. Such a reading of Scripture, as of any other book, is absurd. Take as an illustration the familiar passage in Luke, i., 31—33. The word of the angel to Mary: "And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and there shall given unto Him the throne of His father David, and he shall reign over the house of Jacob forever; and of His kingdom there shall be no end." No one questions that there is taught here a literal birth a literal name for the child, and a literal greatness to be His portion as the Son of the Highest. By what principle, then, can the exegetical knife be run through this prophecy and stab the literalness of the second part, so that there shall be no literal throne of David; no literal reign; no literal house of Jacob; no literal personal, visible manifestation of the Son of the Highest in His glory? But all attempts to dissolve out of these Scriptures the literalness of the Lord's return and His Kingship as related thereto, and to keep in the literalness of His humiliation, His sufferings, are faced with precisely such absurdity.

2. But again, take the words which are especially used in setting forth the Lord's return. There are three of this in the Greek, apocalypsis, epiphaneia, and parousia. The first signifies an unveiling, a disclosure, a manifestation, and would suggest naturally to every Greek scholar when coupled with a person, the idea of some visible, external appearance. II Thes. i., 7 is a good example. "When the Lord Jesus shall be revealed with His mighty angels." Angels, we know, have forms, and when they are "revealed" are literal, visible personalties. And like their revelation or disclosure, will be that of the Lord Jesus. This is the natural meaning and use of the word as applied to persons.

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THE SECOND WORD, EPIPHANIEIA,

is still more emphatic in its witness. It is a word which is never used except of some external, visible and imposing manifestation. It is used five times in connection with our Lord; once as to His first advent, and four times as His second. And in each instance it denotes His personal manifestation. Titus ii., 13, is a good example: "Looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ;" or, as the revised version gives it: "Looking for the blessed hope and appearing of the glory of our Great God and Savior Jesus Christ." As Professor Kellogg well says: "It would be impossible to find in New Testament Greek any word which should more precisely and and unambiguously denote the visible, bodily appearing of the Lord."

But the word oftenest used is parousia. This occurs in twenty-four passages. In two of these it is rendered "presence," and in the rest "coming." The revisers have left the translation unchanged, but in the margin of the twenty-two passages having the word coming have put the word presence. Seventeen of these passages refer to the coming of the Lord. The root idea of the word, according to the lexicographers, is to be there, as indicating the arrival of one that has been absent. As, when Paul says (I. Cor. xvi., 17): "I am glad of the coming of Stephana, and Fortunatus, and Achaicus;" and II. Cor. vii. 6, "Nevertheless God comforted us by the coming of Titus." Or as when He speaks of himself to the Philippian Christians, i. 26, "That your rejoicing may be more abundant in Christ Jesus for me, by my coming to you again." So when He speaks of His bodily presence (parousia) being weak (II. Cor. x. 10) and exhorts the Philippians to obey, not as in His presence (parousia) only, but much more in his absence (Phil. ii. 12). Precisely of a piece with these are the passages respecting the future coming or presence of Christ. Matt. xxiv. 3, "What shall be the sign of the coming and of the end of the age?" (I. Cor. xv. 23,) "But every man in his own order: Christ the first—fruits. Afterward they that are Christ's at His coming." (I. Thes. ii. 19,) "For what is our hope, or joy, or crown of rejoicing?" Are not even ye in the presence of our Lord Jesus Christ at His coming?" These are merely representative texts.

IT IS SIMPLY IMPOSSIBLE

to read out of these passages everything objective, real, visible. Whoever can do that with this word that in every instance denotes a literal, special presence can make his Bible mean anything he chooses, and there is an end to all authority.

3. But let us advance the argument. I affirm, then, that the Lord's return must be literal, personal, visible, because he must needs return as a true and proper man. That He was such when He was upon earth, and as truly such subsequent, as prior to his resurrection, admits of no doubt. It was as the man Christ Jesus that he appeared to Mary Magdalene, and the other women, to Peter, to the disciples on the way to Emmaus; to the eleven when Thomas' doubts were removed; to the 500 in Galilee; to the little company that saw Him ascend from the slopes of Olivet into the clouds of heaven. Up to that vanishing point we know past a peradventure that our Lord was a true and perfect man, and that He took with Him into the heavens a true and literal, though glorified, human body. What I say now is, that of necessity He will return with that same body, a body that can be seen and touched, and personal fellowship as true and real, and loving and blessed be had with Him who wears it, as in the days of his dwelling upon the earth. This is exactly what, if there had sprung up no men wiser than the men who wrote these Scriptures, every one would say was what the angels meant, when after the ascension they said to the wondering disciples, "Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—(Acts i., 11.) The point of the angels' message is not so much the fact of the return as the manner of it. This same Jesus is to come as he departed, in the air, in the clouds of heaven. The rationalizers may refine as much as they please upon the phrase, "in like manner," and seek to make it agree with

THE SPREAD OF CHRISTIANITY,

or the destruction of Jerusalem, or the manifestation of the spirit in the heart, but there will still confront them this unquestionable fact, that in the minds of those to whom the angels spoke these words they had an altogether different meaning. They went forth looking for the return of the "same Jesus" whom they had seen depart, and for His coming in the clouds. And the best scholarship of all the ages is agreed that this is what the language signifies. Says Hackett: "The expression, 'in like maner,' is never employed to affirm merely the certainty of one event as compared with another. It signifies 'in what manner'; i. e., visibly, and in the air." So Bengel, De Vette, Meyer, Olshausen, Lange, Alford, Jamison, Faussel, and Brown. To make these angels mean what these spiritualizing interpreters of this passage say they

meant, is to make their testimony a cruel mockery to these longing hearts they were sent to comfort. Nay, it is to make the Holy Spirit, whose messengers and mouthpieces they were, put off upon the early church a virtual deception, and suffer them, unchecked, to cherish and rejoice in and treat it as the one peculiarly blessed hope by which their hearts were unspeakably comforted and inspired. God does not comfort and inspire His people in that way. These angels meant exactly what they said. And that "same Jesus," a true, personal, visible man, is to come as He went, in the air, and wtih power, and great glory.

But how do we know, it may be asked, that He has not laid aside His humanity, and so will return in a spiritual way? I answer, in the nature of things He can not lay aside His human nature, but must keep it forever. There is much loose and unscriptural thinking and speculation among Christian people here. Jesus Christ, when He was born of the virgin and entered this world as the incarnate Son of God, took upon Him our nature. He was not a make-believe man, a god disguised in a human form, as some have held from the earliest ages, but a literal and true man. He was as truly man as if He were not God; as truly man as He was truly God. So that as He was God of God, very God of very God, He was man of man, very man of very man. That is, He had a true, rational, human soul and a true flesh-and-blood body. And "it behooved Him" to be made thus; "for as much as the children are partakers of flesh and blood"—i. e.,

THE RACE HE CAME TO SAVE—

"He also Himself likewise took part of the same." He must needs become one with those whom he would rescue, must in the most literal sense be identified with their nature. But having so wedded himself to the seed of Abraham by being born of the virgin, by that fact he made himself thenceforth forever a true and literal man. We talk loosely and lightly about our bodies. We seem to think they are the mere houses in which for a time we dwell; or they are related to us as the casket to the jewel, or the shell to the seed which it encloses. Not so the scriptures. In their view man is a complex being. The body is not the man, nor is the soul the man, nor the soul and the spirit. He is made up of all these factors, and neither of them can be left out, and the true, complete man remain. As in the divine idea of the tabernacle, the shechinah glory and the tent in which it dwelt were to be inseparable, so the divinely bestowed soul and the humanly created body, which constitutes a man, were never to be divorced. The law of God concerns both factors; sin concerns both; redemption concerns both. Their future destiny for weal or woe is, according to scripture, indissolubly linked.

When, therefore, Jesus the Christ was born, He took our nature to keep it. The indispensable condition of His becoming our redeemer was that He should become our kinsman according to the flesh, and that He should remain such forevermore. And rightly speaking, philosophically speaking, as well as scripturally, He could no more lay aside His humanity than we can lay aside ours. In the language of the early time, the time of the great councils that shaped the faith of the church virtually for all the centuries, Christ was on His human side consubstantial with men, and on the divine side consubstantial with God. Hence He was and continues to be both God and man in two distinct natures and one person forever. (Councils of Chalcedon and Constantinople, Hodge sys. Theol. vol. 3, p. 651, also vol. 2, p. 388.)

And so far

AS THE SCRIPTURES TESTIFY

at all upon this point, they emphasize this permanency of our Lord's human nature. Paul say in Acts xvii. 30, 31: "And the times of men's ignorance God winked at, but now commandeth all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Up to the hour of the judgment, then, we have the express witness of the word that Jesus Christ retains His perfect humanity. Then it is affirmed of Him—Jesus, the Christ—names both of them applied to Him in relation to His human nature—that He is "the same, yesterday, to-day, and forever." (Heb. xiii. 8). And among the last testimonies of this book, speaking of the fellowship with their Lord, which His redeemed and glorified people shall enjoy after the judgment is passed, and the new heavens and new earth are come, and the holy city descended out of heaven to earth, it is said. "And His servants shall serve Him, and they shall see His face, and shall reign (with Him) for ever and ever." Such language by any ordinary rules of interpretation would certainly seem decisive as to the unchangeable and everlasting humanity of our Lord. But whether it demonstrates that or not, it does make it certain that when the Lord returns, He will return the same literal, visible divine man as when He left the world.

4. But there is far stronger ground than the necessity which attaches to the abiding humanity of Christ for affirming such a literal,

personal, visible return. The Scriptures set the seal of a divine certainty upon it, in the doctrine of the resurrection. That the Lord now retains His proper humanity, and has a literal, human body, localized and visible, we know from various scriptures As being such a glorified man he was seen of Stephen at His martyrdom; by Paul on his way to Damascus, and by John as recorded in the Apocalypse. That perfect humanity furthermore he must keep in order

TO BE OUR INTERCESSOR.

For the vital thing about His filling that office, that which conditions all His success in our behalf, lies in this, that He is a high priest sharing our nature, tempted in all points like as we are, and therefore able, as one touched with the feeling of our infirmities, to present our needs before the Father and to secure for us grace to help in time of need. But the Scripture doctrine of the resurrection emphasizes this fact of Christ's abiding humanity, and of His coming again in visible and glorious demonstration of the fact. Modern theorizings, some with Swedenborg and some with German rationalism to lead the way, have attacked the literalness of the resurrection. A part teach that the resurrection takes place at death; that then we drop the material body, but that our immaterial—or psychical—body, in which the soul dwells, passes into another state of existence. Others say all this language about resurrection is figurative, only an intense form of expression to emphasize the wonderful transformation the soul experiences when it is set free from the bondage of its earthly body. It rises up, breaks forth into a new life, just as the soul does when the touch of God first comes upon it to quicken it when dead in its trespasses and sins. That is called a resurrection, and what occurs at death, or after death is only a more pronounced form of the same experience.

But neither of these views is what the Scriptures teach concerning this great truth. They set forth unequivocally and emphatically the doctrine of a literal resurrection of the body. No language could be more clear and decisive than the language they use. It is the bodies, not the souls, of men that are to rise again. "They that are in the graves shall hear his voice, and shall come forth" (*John* 5, 28-29). "He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you" (*Rom.* 8, 11). "Who shall fashion the body of our humiliation, that it may be conformed to the body of his "glory" (*Phil.* 3, 21, Rev. Ver.). Then the mighty argument of the great apostle in that wonderful resurrection chapter, I. Corinthians, xv., of itself ends all debate. The whole pith and force of it turns on the fact that Paul is speaking of the resurrection of the body. The seed that is put into the ground has a body, and that new growth which is developed therefrom has a body, and

EVERY SEED HAS ITS OWN BODY

—i. e., a growth-form peculiar to itself and given to it of God. There are also celestial bodies and bodies terrestrial, and each with its appropriate and divinely appointed glory. So also is the resurrection of the dead. It is sown a natural body; it is raised a spiritual body. "It"—the natural body—"is sown in corruption;" "it"—the spiritual body—"is raised in corruption;" "it"—the natural body—"is sown in dishonor;" "it"—the spiritual body—"is raised in glory;" "it"—the natural body—"is sown in weakness;" "it"—the spiritual body—"is raised in power." The argument hangs absolutely upon the literalness of a bodily resurrection. It is this mortal that puts on immortality, this corruption that puts on incorruption. It is not some awakening of the soul as from a sleep, nor some sudden development of it into a larger activity, nor some mystical dropping of its gross outer enswathement and a passing into a freer and higher state of existence. What these Scriptures teach is that the same body that is put into the ground is the body that is to be raised. Just as truly and literally of our bodies, and more, as it was of the body of the Lord Jesus Christ. He wos the first fruits, and the harvest must needs be identical in kind with the first sheaf. He was the first born from the dead of God's great redeemed family, and the rest of the household of faith must needs be like him. And this they clearly cannot be except by the literal resurrection of the body. No matter as to the question involved, what the difficulties may be, difficulties as to bodies burned and their ashes scattered to the four winds, or as to bodies drowned and devoured by the fishes of the sea, or as to bodies buried, turned to dust, and their elements incorporated into trees, animals, or other human beings. These are God's questions, not ours. With Him nothing is impossible, and the resources of omnipotence are as ample now as when they availed, however unphilosophically, or in contravention of natural law, to create a universe out of nothing, and make the original man out of the dust of the earth. Of one thing we may rest assured, whatever the pledges of this Word, God will make them good in every jot and tittle. Our concern is not with the difficulties of the Word, but with its teachings. And these

compel us to hold that these bodies are to be resurrected, and that in the resurrection, although transformed and

INEFFABLY GLORIFIED,

they will be just as identical with what they now are as was the body of our risen Lord with the body laid in the tomb of Joseph. They will be literal, visible, glorious, just as His was, and because His was.

You have anticipated, no doubt, the force of this as related to the subject under discussion. The doctrine of resurrection not only makes our future bodily existence certain, but it conditions that future estate upon the bodily existence and return of our Lord. It is at "His coming" that the righteous dead are to be raised, and with believers then living are to be caught up to meet Him in the air, and, as in the twinkling of an eye, changed into His image. I need not stop to cite the passages so familiar to all upon this point. I. Cor., xv., 23-52; I. Thes. iv., 14-17; Phil. iii., 20-21. But you will notice this: that the resurrection of the bodies of the dead saints and the transformation of the living saints is conditioned not only upon the fact that our Lord actually rose from the dead and that He is actually to return, but that at His coming He shall possess still His body, the identical body with which He left the tomb. For only so can the bodies of our humiliation be conformed unto the body of His glory. Only so can we see Him as He is, and therefore be like Him. Only so can we meet Him in the air, and in our transformed and glorified bodies, the likeness of His own, abide with Him forevermore. It is, therefore, the clear necessity of the Scripture teaching as to the resurrection that our Lord's return should be literal, personal, visible. And this is precisely what we know it must be from other testimonies of the word. For these require that He should come "in the clouds of heaven;" that "men shall see Him," that "they that pierced Him shall look upon Him," and that He shall "come as the Redeemer to Zion," take the "throne of David" and "reign over the house of Jacob forever."—*Matt.* 25:30; *Rev.* 1:7; *Zech.* 12:10; *Is.* 59:20; *Luke* 1:32.

Standing now on the ground of this argument, there is

A SWIFT AND SHARP ANSWER

furnished to all the variant theories as to the Lord's return which do away with this literalness. There is just one trouble with them all. They are, some of them, very learned, very philosophical, very satisfying to men's reason; but they lack one thing—the authority of God's word. These Scriptures are against them one and all. Take the view e.g. that seeks to identify the Lord's return with the destruction of Jerusalem. These Scriptures declare that at that time "Shall all the tribes of the earth mourn," that "Men shall see the Son of Man coming in the clouds of heaven with power and great glory," that then "He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of heaven to the other."—Matt. 24:29-33. Not taking into account now the manifest absurdity of making an idolatrous Roman General the representative of our Lord, and his heathen legions the type of holy angels, the facts do not agree with these prophetic testimonies. For all the tribes of the earth did not then mourn, nor was the Son of man seen coming in the clouds of heaven, nor were the elect gathered from the four winds. More than that, the gospel was not preached in all the world, as a witness, the voice of the archangel, was not heard, nor the trump of God, nor were the righteous dead raised, and living believers caught up to meet the Lord in the air; all which events are explicitly declared to be the accompaniments of the coming of the Lord. Only an exegesis which is bound to make Scripture harmonize with its prearranged conclusions can possibly construe these prophetic utterances as aimed at setting forth the destruction of Jerusalem. The same minimizing way of expounding Scripture does away entirely with the final judgment, the new Jerusalem, and the glory of the saints in their final estate.

Take, again, the view which identifies the Lord's coming with the death of believers. This, like the theory just considered, is without Scripture warrant. Its favorite passage, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you into myself," has no reference to death. Our Lord nowhere taught His disciples that He would come for them at death, and nowhere else in Scripture is the doctrine taught. The teaching of the word is, that when the believer dies, he

DEPARTS TO BE WITH CHRIST.

and his longing is to be absent from the body and present with the Lord. Hence, Stephen, when the mob were stoning him to death, saw the "heavens opened, and the Son of man not come down to earth, but standing at the right hand of God." And a little later he said, "Lord Jesus, receive my spirit," and passed into the presence of his Lord, waiting to give him glad welcome in the skies. It was a company of angels, not the Lord, that came for Lazarus when he died; and perhaps they often come to convey God's children home in triumph when their work is done. But the Lord himself is never represented as coming with them, nor bearing them away. Nor did His disci-

ples so understand Him to teach. They very clearly understood that He did not so come at death. For when He made answer to Peter concerning John—"If I will that he tarry till I come, what is that to thee?" John adds, very significantly, "Then went this saying abroad among the brethren, that that disciple should not die." So far were they from supposing that our Lord meant death by His coming that they imagined Him to mean that the beloved disciple should not die, but should tarry till the Lord returned, or be caught up into heaven. Hence the tradition that prevailed in the early Church that John did not die, but, like Enoch and Elijah, was translated. The true Scripture idea is that death is our great, cruel, relentless foe, and that the mighty adversary of our souls, to the utmost of his power, seeks to invest it with terrors. Its coming has in itself nothing but dread, and never ought to be in a believer's mind made the same thing as the coming of the Lord. He who rides upon the pale horse, and who goes forth to kill with the sword, and with hunger and with death, and with the beasts of the earth, is surely not to be confounded with Him who rides upon the white horse, wearing many crowns called Faithful and True and followed by the armies of heaven! He that has redeemed us

HAS INDEED CONQUERED DEATH,

and pledges us victory likewise. But we must face the grim foe as He did, and feel to the last hour all the pangs His malignity can inflict. We may indeed see our Lord's face beaming on us in the struggle, and catch even His words of cheer. But it will be as with Stephen, with the Blessed One standing not on earth, but at the right hand of God, and waiting to receive us there. We have the best of rights to say over the caskets of God's chosen, "Blessed are the dead that die in the Lord," and "where is thy sting, O death, and where thy victory, O grave." Yet this largely over the final release from long-continued torture, and the faith-discerned issues of the struggle which even the King of Terrors can not shut out from the soul. But a day is coming when this mighty shout of triumph shall burst from ten thousand times ten thousand lips, because when He for whose appearing we watch, and toil, and pray shall come, the sacred dust of all the ages shall catch the trumpet's sound and recognize its Lord and spring to meet Him, clothed in immortal beauty like His own. And then, and not till then, will there roll round the world as the mighty pean of this uprisen host, "Death is swallowed up in victory!"

(c) But one other view—and the favorite view with many—must not be overlooked. That which identifies the Lord's coming with the work of the Spirit in the hearts of believers, and in the hearts of men to convert them to Christ. All quickened spiritual experiences, all conversions, and all revivals are a true coming of the Lord. And this view, it is held, puts honor upon the Holy Spirit, while that of the Lord's personal return does Him dishonor by belittling His competency to save man. As Dr. Lyman Abbott puts it: "Far better for Christian work and Christian character is the universal presence (the Holy Spirit) than the localized one; the invisible Christ than the visible one." "It would be difficult to conceive anything more disastrous to the healthful and moral activity of the Christian church than a return of Christ to the earth to reign in the flesh in Jerusalem."—*Christian Union* Sept. 2, 1886. And similarly Dr. Bushnell, "There is nothing, I must frankly say, that would be so nearly a dead loss of Christ to any disciple who knows Him in the dear companionship of faith, as to have Him come in visible show. Nothing could be more inexpedient, or a profounder affliction, than a locally descended, permanently visible, Savior." (Christ and His Salvation, pp. 334-336.)

THIS IS STRONG LANGUAGE.

If these brethren are right, I am most certainly wrong in this presentation. But to the law and the testimony. Is this theory of the coming of the spirit as identical with the coming of Christ, what the Scriptures teach as to the Lord's return? Far from it. They never confound the gift and indwelling, or work of the spirit with the coming of the Lord. The spirit is another comforter. His office is to glorify Christ by taking the things of Christ and showing them to His disciples. He is the representative of Christ, taking his place in the world, and doing His work. It is true that through Him Jesus Christ is spiritually with and in believers, is their life, has His image formed within them. But all this not as personally present with them in the same sense in which he is personally at the right hand of God, but in the same sense in which God the Father is so present in their hearts. (John, 14: 23 and 17; 21-23). That is to say, Christ is potentially in the hearts of his disciples, there by His spirit to teach, guide, admonish, comfort, help, purify, empower for service. This is what the spirit was sent into the world for by our Lord after the ascension, while He remained at the right hand of God clothed in his glorified human body, and personally visible there as our High Priest, our Intercessor.

And just here is where those who hold to the theory of the coming of Christ in the

spirit seem to halt in their readings of the Word. They recognize the office of Christ as advocate, and the work of the spirit as dwelling in the hearts of believers and accompanying the preaching of the word and making it the power of God to save souls. And they seem to forget that according to the Scriptures all this looks to something further on. They seem never to ask whether there was any ulterior purpose in the Lord's going away beyond the gift of the Spirit. Whereas the testimony abounds, and that of the plainest sort, that He went away in order that He might come again. This is what parable after parable is specifically aimed to teach. This is what He says Himself when He gives the

PROMISE OF THE SPIRIT,

and this, be it noted, is the continual witness of the Spirit when he has taken the Lord's place in the church, and is teaching truth and managing everything according to His own supreme wish and will. It is He that testifies that when the times of restitution of all things shall come, Jesus Christ will come to set up His throne and fill the world with His glory. It is He that testifies of that coming day when the Lord shall descend from Heaven with a shout, and the dead in Christ shall rise, and the living saints shall be caught up to meet him in the air, and to comfort one another in this hope. It is He that exhorts believers to be patient because the coming of the Lord draweth nigh; to live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ. Surely, if this doctrine of the literal personal visible return were one that puts dishonor on the Spirit, this is strange testimony for the Spirit to bear concerning it! To keep it always in the foreground, to emphasize and magnify it as the one especial secret of realizing closest fellowship with Him, highest allegiance to the Lord Jesus, and fullest measures of the peace and joy and power to love others that he himself could impart! If this be dishonoring the Spirit, he has wonderfully made the wrath of man to praise Him. No, brethren, these advocates of comings that leave out the personal visible Lord, misread their Bibles, and they misread the history of the church as well. The witness of the spirit in the word and in the work agree. You can not unthread this doctrine out of this sacred book and have a living word left. As well unthread the nerves out of the body and have a living organism left! And you can not unthread it out of the faith of the church without driving the knife to the heart of thousands of its godliest confessors. Say what men may, one thing stands well attested through all the ages, that wherever this belief in the soul's literal return has gotten possession of men's hearts, it has invariably exalted the

AUTHORITY OF THE WORD OF GOD,

emphasized all the doctrines of grace, lifted high the cross of Christ, exalted the person and work of the Spirit, intensified prayer, enlarged beneficence, separated believers from the world and set them zealously at work for the salvation of men. I say it deliberately. I say it as the profound conviction of my soul, no greater blessing could come to the church of our day than a revival of the ancient faith. It would lead God's people oftener to their closets and keep them longer there. It would make them more reverent, more diligent, and more prayerful students of God's word. It would lead them to long more earnestly for the full indwelling of the Spirit and for the life hid altogether with Christ in God. It would open their purses and pour forth treasures with unstinted hand for every form of gospel work. It would send them forth to personal service in comforting the saints and saving the lost. It would lay upon their hearts the burden of the unevangelized millions of the race, and give them no rest till the gospel should be preached to every kindred and people and tongue under the whole heaven. It would fasten their eyes on the promise of the Lord's return, and by day and by night keep them toiling, praying waiting with ever increasing earnestness and longing till the flash of his glorious coming shall burst athwart the sky. It would hasten mightily that coming and thus the infringing of the kingdom whose glory is to fill the world!

PROFESSOR E. F. STROETER.

CHRIST'S COMING PRE-MILLENNIAL.

The exercises of the afternoon session, beginning at 3 o'clock, were conducted by Mr. Benjamin Douglas, of Chicago. A large audience was present. Local and visiting divines and laymen occupied the platform. The hymn, "We're Saved by the Blood," was sung, and the Rev. Dr. William Dinwiddie, of Alexandria, Va., offered prayer. After the singing of the hymn, "Thou Art Coming, O, My Savior," Professor E. F. Stroeter, of the Wesleyan Institute, Warrenton, Mo., read the following paper on the subject: "The Second Coming of Christ Pre-Millennial."

The time has been in the history of the church when the term "premillennial," in connection with Christ's advent, was unknown and unheard of. Primitive Christianity had no need of it. Why? Simply

because in those early days post-millennialism was unknown and unheard of. Professed believers in the personal, visible return of the Son of Man from heaven were not then, as now, divided on this aspect of that glorious event. The general expectation was that at and with the

RETURN OF JESUS

from heaven his Messianic kingdom on the earth would be made manifest in great power and glory.

It has been reserved for a later age to deny this significancy of Christ's second advent, and to draw before the eyes of the hoping church a very different picture. We are told that the church is to all intents and purposes Christ's kingdom on earth; that all demonstration of the kingdom that will ever come to Jew or Gentile on this side of the final judgment, is to come through the church in its present unglorified and corruptable state. By some happy combination of human progress, spiritual power and favorable circumstances, the gospel of the kingdom will gradually accomplish the conversion of the world to Christ, and the subjection to Him of all powers and governments; the removal of most, if not all, the terrible evils under which society groans, the abolition of wars and iniquitous statecraft, in short, a millennium of peace, prosperity, and power for the church. The visible, bodily appearance and presence of the Son of Man is considered in no wise essential to the fulfillment of the millennial prophecies. We are given to understand that it is a disparagement of the Holy Spirit to look for anything beyond the operations of His power in and through the church. We are charged with judaistic and carnal misconceptions of the Christ as

A WORLDLY RULER.

Unbecoming pessimism in the face of the marvellous progress of the church in conquering the world, which is statistically demonstrated—is laid at our door. Yes, we are accused even of cutting the very nerve and motive power of missionary and evangelistic effort by proclaiming the ultimate failure of the gospel to convert the world en masse.

In the face of these and a host of other charges it behooves us to give a reason for the hope that is within us, to examine again and again the Scriptural and reasonable grounds for believing that there will be no millennium before or without the visible presence of the glorified Jesus. In order to do this intelligently let us consider:

1. The essential features of the predicted millennium.

2. The true character of the church under the dispensation of Comforter in the absence of her bridegroom—Christ.

1. The millennium, what will it be? We can not, for lack of time, dwell upon more than the most essential features of the Scripture millennium.

1. Our first proposition is: There will be a fundamental change in the condition of physical nature; the curse being removed, the earth and all that dwell therein will have

A GLORIOUS SABBATH REST.

The curse is a fact. The subjection of the creature to vanity is another fact. But the Word declares it is subjected in hope, and the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. (Rom. viii., 20-21.) When? As soon as the children attain the redemption; i. e., the resurrection of their bodies (v. 23). This, then, establishes the removal of the curse from nature at the resurrection of the saints, and this is coincident with the return of Christ from heaven. These are what Peter calls the times of reanimation (refreshing—anapsyxis) from the presence of the Lord. (Acts iii., 20.)

When the Messiah first appeared among the chosen people he showed them that the kingdom of God was indeed come nigh, even among them. By what means? By the works of power he did on the mortal bodies of sinful men in the flesh. Moreover he walked on the sea, commanded wind and waves, thus vindicating man's original God-intended power over nature's forces. When he showed the select disciples the kingdom on the mount of transfiguration, the glory of eternal life radiated not through his own mortal frame only, but his very garments, of whatever animal or vegetable fiber they were woven, shone

WITH HEAVENLY SPLENDOR

and whiteness. All nature responded to the touch of the second man—the Lord from Heaven. While this gospel of the kingdom was preached to Israel these signs and wonders continued for a witness to those who knew from the scriptures what was prophecied of the day of the Son of Man.

Are all those millennial prophecies, that in that day the wolf shall dwell with the lamb, and the leopard shall lie down with the kid (*Isa.*, 11, 6), that the earth rejoice and blossom as a rose (Isa. xxxv, 1) that the Lord will lay no famine upon His people any more (Ezek. xxxvi, 29), but that the land shall become like the garden of Eden (Ib. v, 35)—shall all these and many more receive nothing but that fragmentary, mere introductory fulfillment? God forbid. For all things must be fulfilled which were written in the laws of Moses and in the Prophets and in the Psalms concerning Him (Luke xxiv, 44).

The word of God knows no irreconcilable discrepancy between nature and spirit. Nature is indeed last to be reached by the life-giving spirit, but reached it will be. This much is guaranteed by the resurrection of Jesus from the dead. And the resurrection of His first-born church at His return will mark the beginning of a new era in all cosmic life. New potencies and forces will then be introduced on a large scale into nature and be productive of a yet unknown and to human wisdom unknowable and

INCALCULABLE NATURAL EXISTENCE.

Mere scientific deductions from the laws governing nature at present are of no consequence or trustworthiness. They are not when the question is of nature's past before sin entered, they are not when it regards the body-life of Him who is the first fruits of the resurrection, they can not be for that time when the resurrection powers of the Sinless One and His glorified host shall become dominant over the power of corruption in the earth.

The great mystery of Godliness, "God manifest in the flesh," is not to be reduced or limited to the Christ life manifested by the Spirit in the mortal believer. It is not to be overlooked that the Son of God entered into this earth-life not only to comfort unhappy humanity in life and in death by His model life, but also to redeem that humanity which He took upon Himself, and that same earth from which He took His physical nature like unto us, from the curse and corruption by the power of His life out of death. Is Jesus the God man, God manifest in the flesh, then He is for the earth and for humanity the principle of regeneration (palingenesis), not only morally and spiritually, but also physically, socially, and politically. Indissolubly has the Holy One implanted Himself into our being. So surely as the devil by introducing sin introduced physical evil, so surely will and must the redemption of our spirits from the bondage of sin be followed and made complete by the redemption of our mortal body and of all physical nature after it by

THE BLESSED RESURRECTION.

If, therefore, the millennial prophecies of delivery for the groaning creature are to be fulfilled, then Christ must first come and raise all His saints to that incorruptible life which is from thenceforth to be the dominant force in all creation, and to usher in a new era for all cosmic life.

Our second proposition is: (2) The millennium will be characterized by fundamental changes in matters of government and politics. Cast your eye over the pages of human history! What a harrowing spectacle! What hecatombs of human life and countless treasure sacrificed on the reeking altar of human ambition! What has been achieved: "Present agencies" have been at work among the nations for nearly nineteen centuries. Are the nations of the earth, nay only those of Christendom, happy and at peace? Not even the most enthusiastic post-millennarian optimist, though he does not object to mortal and corruptible rulers and law givers in his millennium, is sufficiently optimistic to accept the present state of governmental affairs in the world as altogether glorious and worthy of perpetuation for a thousand years.

Here the question is: Has the earth ever seen a perfect government? Yes, once—and only once—in all the world's history there was a perfect, holy, incorruptible and infallible

KING AND LAWGIVER

who entered into covenant relations with an earthly people. But the only people that had the Lord Jehovah for their political ruler have rejected Him, His statutes, His servants, yea, His only Son, and are now become the byword of the nations, and their holy city, the city of the Great King (Matt. v., 35) is to this day trodden down by the Gentiles. (Luke xxi., 24.) God, indeed, did undertake the establishment of a perfect government in the earth. Man, His chosen people, caused the attempt to fail. Has God given up the plan forever? No; his gifts and calling, even to Israel, are declared to be, by the apostle to the Gentiles, without repentance. (Rom. xi., 29.) There will be, yea, there must be once a perfect, indestructible, righteous government in the earth, something "new under the sun" Israel must and is preserved to be chief among the nations. (Jer. xxxi., 7.) Out of Zion shall go forth the law and the word of the Lord from Jerusalem. (Isa. ii., 3.)

Mundane history is to find its teleology, and "God in History," his final theodicy in that kingdom of life and peace in the earth, where His will shall be done as it is in Heaven. The as yet unceasing conflict between earthly human injustice and the eternal righteousness must and will find their solution and end. To expect the fulfillment of the Scripture prophecies of a kingdom of peace and righteousness

BY GRADUAL DEVELOPMENT

in the present dispensation by means of existing agencies is simply preposterous, and makes sad havoc with plainly revealed truth.

In the first place Jesus Himself has declared of His first advent, that He was come not to send peace

on earth but a sword (Matthew x., 34). To the literal truth of this more than eighteen centuries filled with wars and rumors of war, especially connected with the historical development of Christianity, bear witness.

2. The relations Jesus maintained invariably at His first advent to the hostile world powers have been the exact reverse of those foretold in the millennial Messianic prophecies.

3. The Holy Spirit, the agency pre-eminently relied on for establishing righteous government in the world by our opponents is nowhere in the New Testament declared to be the representative of the Messiah in His royal prerogatives and powers before the world. Not to prevent or make impossible the hostile attitude of the world power, but to give us strength by reason of hope to bear and thus to overcome it, even as Christ did, is the Spirit's glorious mission.

4. The theory that the spirit of Christ is eventually to control the existing governments of this world and to permeate them with Christian principles of necessity requires two things, the logical outcome of which must prove absolutely fatal for the post-millennial theory in the eyes of all spiritually minded Christians. In the first place all the

LAWS AND STATUTES

of the nations must needs be brought at some time or other into conformity with the Spirit of Christ as expressed in the New Testament. Christian principles, to be of any avail for governmental purposes with mortal men, must be embodied in statutes and their enforcement provided for. To be entirely consistent, then, our post-millennial friends will have to labor not only for an acknowledgment in a general way of Almighty God in our Constitution, but also of His Son, Jesus Christ, and Him crucified, and of the Holy Spirit, and, furthermore, to have all our statutes made to agree in spirit at least with that Magna Charta of the kingdom of heaven, the Sermon on the Mount. Considering the fact that several humanitarian, but not one of the essentially Christian, principles have ever been adopted and made statutory by any government on the earth, it will be seen that our friends have considerable work before them. But not the laws only must be made to conform to the Spirit of Christ but also the law givers and the executive officers. The most perfect laws will not execute themselves, and to secure their proper execution in righteousness the executive must needs be actuated by the same spirit that pervades the law. Of necessity then nobody but genuine saints, men full of the Holy Ghost and of power, must and should be secured for all the high places of the earth. It behooves, then, the

TRUE CHURCH OF CHRIST

no longer to be satisfied with her low estate but to mind, at last, this interpretation of her "commission," the high things of this world.

In all candor, where is the consistency any longer in throwing stones at our Roman Catholic neighbors, who are assiduously following out this very principle? The church above and in everything, the church wielding all power and authority under heaven, the church issuing and executing all laws for humanity—the system is true throughout to the post-millennial standard. Only Rome is more honestly logical in not affecting to desire a mere spiritual supremacy and reign. But Protestant post-millenialism paves the way no less effectually for the manifestation of the Antichrist as does Roman Catholic post millennialism.

. No, no, not to any body of mortal men, in the flesh, however holy, however wise, however spiritual is committed the establishment and maintenance of righteous judgment and government in the earth. To Him alone, who in the very first chapter of the New Testament is genealogically established the son of David, belongs the government of Israel and the ruling of the nations. (Is. ii., 6-8) He is the only legitimate King of the Jews, according to the covenant God affirmed to His father David with an oath.

Many commentators, indeed, are very ready to simply spiritualize away all that is prophesied to the political Israel and to the geographical Palestine of restitution and rehabilitation under "His servant David" (Ezek. xxxiv. 23, ch. xxxvi. 24, ch. xxxvii.) and to appropriate quietly to the Gentile church all there is predicted of

BLESSING TO ISRAEL.

They instruct us simply to substitute the church whenever we read of Israel or the prophets, a seemingly simple and plausible, but fundamentally wrong, proceeding. The words of the apostle to the Ephesians and Colossians should forever guard us against this presumption. Paul emphatically declares that this mystery (of the position and relation of the Gentile church) "was in other ages not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit," but that this from the beginning of the world has been hid in God. (Compare Eph. iii., 5, 6, 9, with Col. i., 26, 27 All this would be idle boasting of the apostle if the matter were as plain and easy as some commentators will have it; just read "church" where it is written "Israel"—that is the whole mystery.

The hope of Israel is twofold. The promised seed has indeed come in the flesh. The church knows this by the Spirit. But neither the world nor Israel have yet acknowledged it. But the kingdom of David, in the land of promise, where is it? Without the equally literal fulfillment of this aspect of Israel's hope—to which Jesus himself and His disciples likewise stand committed—Israel's glory among the nations is lost forever. To transfer David's kingdom to heaven is absurd, for no man nor devil doubts or disputes the reign of the Eternal Word in heaven. The issue is His dominion in the earth. The world will never believe that Israel, despised Israel, did bear and bring forth the Holy One as the promised seed, until to the holiness of Abraham's son be added a revelation of his covenanted power as son of David manifest

TO ALL THE WORLD.

Without a glorious Messianic kingdom, a re-established, perfect, and imperishable theocracy of incorruptible priests and kings in the redeemed land of promise, the name of Israel will continue a reproach forever among the nations.

3. Our third proposition is: The millennium will be a period of great and general salvation. Israel as a nation will accept her once rejected Lord (Matt. xxiii., 39, Rom. ii., 26); all nations will see the salvation of God; the earth will be full of knowledge of God (Isa. ii., 9], and holiness will be the general characteristic of earthly life (Zech. xiv., 20.

On this point our post-millennial opponents are inclined to grant us nearly all we claim, only we must not expect the fulfillment of it by any new agency, such as the appearing of the Son of Man from heaven with His risen and translated saints. The world, we are told, is to be converted and filled with the glory of God through the missionary agency of the unglorified church by the power of the Spirit. Are our opponents altogether consistent when they disclaim any radical, dispensational change to bring on this millennium? Something new must, even on their theory, step in to make men at large more willing to love the truth than they have been hitherto. For never yet, while the spirit of truth has been abroad in the world, and the church has faithfully spread the gospel of glad tidings, has at any time or in any place the truly regenerate body of believers outnumbered,

OR EVEN EQUALED,

the merely nominal, half-believing, or unbelieving hearers. The world has loved and still does love darkness rather than light. Again, something new will have to be introduced for the purpose of better preserving churches in their spirituality and power. Never yet, wherever churches have been planted, have they been able to hold their own against the inroads of worldliness, corruption, or formalism. The pathway of Christianity through the Eastern and Western worlds is marked with churches either mummified in rigid formalism or more or less secularized. It is a very pleasing fancy to imagine our own churches proof against these persistent forces of corruption—but, alas, no more than a fancy! This must be changed, however, and radically, or else the progress of Christianity through the world will be an endless round of flourishing and decaying.

If "present agencies" alone are to enter into the calculation, we would suggest the propriety of counting in this universal and unexceptive tendency to corruption in everything in which unglorified humanity, whatever the demonstration of God's spirit, has any part.

We would also suggest that the agency of the evil one, who has his work in the children of disobedience, be not overlooked. The power of the Holy Spirit to convert and sanctify, however wonderful and mighty, is absolutely limited to those that believe; while the very same power of truth inevitably tends to

HARDENING OF HEART

in those who disobey. There is no power predicated of that spirit to break or crush or remove the resistance of conscious, willful, and persistent disobedience to the truth in Jesus. Men are and must remain at liberty to disobey, to hate and to persecute the truth, under the gospel.

All Bible readers and believers will readily acknowledge the wonderful hindering and restraining influence of the Holy Spirit over the powers of darkness. But nowhere is this declared to gradually become a converting power by which the attitude of the Devil might be eventually changed to at least peaceable submission. The Devil is and must be at liberty, under the gospel, to work out his purposes in his children. This is essential for the trial and test of our faith. As soon expect the sun to dry up the ocean as the power of gospel truth to remove or neutralize the existing power of darkness in the earth. The very intensity of gospel light has caused the darkest combinations of organized wickedness and godlessness to appear in the very heart of Christendom. The most fiendish cruelties and tortures, oppressions and persecutions have been invented and practiced in the bosom and in the name of Christianity. The most grievous and sickening moral leprosy breaks out in Christianized society. The most diabolical

ORGANIZATIONS OF ANARCHISM

and nihilism are known only among so-called Christian nations and civilizations. Whatever good results have been accomplished in the world either by sanitary measures, by the industrial and political elevation of the people, by the development of religious and educational facilities—almost every progress, every attainment of any age has become and still becomes a lever of perdition. The Spirit from beneath takes possession of everything, so that the enormous progress of our age in civilization and general culture does not indeed cause, but accelerate disintegration and decay. This is precisely what the predictions of Christ and His inspired apostles lead us to expect from the course of world development in this present evil age. As it was in the days of Noah and of Lot, so shall it be when the Son of Man is revealed. (Luke xvii.,26-30). The last times of this age shall be—not glorious—but perilous times. (2 Tim. iii.,) Iniquity and anti-Christian opposition will reach their culmination in that Lawless One, the son of perdition, who shall make war with the saints and overcome them, whom all the earth will worship, but whom the Lord shall destroy by the brightness of His coming. [2 Thess. ii.,8]

No, not the mortal, fallible, erring church, whose knowing is in part and whose prophesying is in part (1 Cor., xiii 9), is called to fill the earth with the knowledge of

THE GLORY OF GOD.

Not the mortal, divided, scattered, broken church, which partly from want of love, partly through unavoidable imperfection, partly through death and the grave has never been able, and never will be able this side of her resurrection to demonstrate to the world the wonderful reality of her oneness in and with Christ her head—shall bring an adoring world to the Redeemer's feet.

But when He shall appear, and all His saints with Him, when the bridegroom has joined his bride, complete and perfect, not having spot or wrinkle, but holy and without blemish (Eph., v., 27), when that which is in part shall be done away (I Cor., 13:10), when there will be but one fold and one shepherd (John, x., 16), then, and not till then, will our great high priest see the desire of his soul: then will they be one in Him and in the father; then will the world believe that the Father had sent the Son. (John xvii:21.)

II. Let us now yet briefly consider the true character of the church in the present dispensation of the Comforter in the absence of her Bridegroom, Christ.

1. The life of the believer is hidden life, life hidden with Christ in God. [Col. iii, 2.] St. John declares of God's children: "The world knoweth them not, because it knew Him not." 1 John, iii:2.). This hidden life of the true disciple is so unspeakably precious that any attempt at laying it open, before those who know it not equals a desecration.

ALL ATTEMPTS

of the church to make her true inward being manifest to the world must result in dismal failure and caricature. Jesus himself could not reveal himself to the world as He did to His disciples. His resurrection life especially was entirely unseen by any but believing eyes. It belonged to His self-humiliation, to know himself to be the Son of God and to be unknown and unacknowledged by the world. Thus, then the more Christlike the Christian is in this world, the more is painful holding still and being impressed his lot. The natural man proceeds to expression and full development of his being. To this the spiritual man may in this life never attain. Self-manifestation is absolutely out of the question. The formative process must continue until the resurrection will bring the glorious possibility of free spiritual creation and of full and adequate expression.

What spirit is this which makes the great churches of to-day restive and fretful under this divinely imposed secretness of her true character? The tendency and avowed purpose is to be known and appreciated as a calculable factor by an admiring world. Numbers, wealth, culture, position and influence of adherents are statistically paraded before the world. Boastful calculations of approaching victory over all opposing evil forces are built upon this array of numerals. Post-millenialism

CAN NOT THRIVE

without fostering this tendency to self-willed demonstration, it takes its very life from these numerical paradings.

2. The life of the church, like that of her Lord, is life come out of death. It means death to the world. The true Christian is crucified unto the world and the world unto him (Gal. vi., 14). Christ has become our life and peace, not by some gradual and peaceful process of assimilation, but by bringing about the rupture, by inexorably pointing out the radical and irreconcilable contrast between the natural world life in us and the spiritual life of the kingdom of God.

Separation from, not alliance with and reliance on, the natural world forces is God's purpose with Abraham's children. The gospel of the kingdom is to be preached, not to improve the present condition of the world, but to save men out from it; not

to court its approval and admiration, but to incur the hatred of the world by showing up its death nature and its inborn devilish tendencies.

Let us then be faithful to the church in warning her to come out and be separate from the world, not by holding up before her the delusive and false hope of gradually overcoming the deadly enmity of the world. But rather let us hold up before the church her high calling after she has by faith overcome this present evil world to sit with Him

IN HIS THRONE,

even as He also overcame and is set down with His father in His throne (Rev. iii, 2). 3. The greatest prerogative of the church in the present age is service, suffering, and sacrifice with Him who came into the world not to be ministered unto but to minister (Matt, v, 28), to be made an offering and a sacrifice (Eph. v, 2), and to be made perfect through sufferings (Eph. ii, 10). All our hope of future glory is bound up with our present suffering. (Rom. vii, 17; 2 Tim. ii, 12.) By reason of this hope the Christian life naturally becomes one of of self and world denial and patient sufferance. We resist not the present evil. But now let only half of the millennial expectations be fulfilled in the present dispensation to mortal men and women. What a sorry church that would be without world opposition, without constant opportunities to test the real power and consolation of the word in the face of devilish enmity against her, a church of weaklings, not of men strong in the faith which overcometh the world. Surely that church would have but meagre opportunities to be like the Master in this and in all other respects.

When Peter, prompted by natural love and enthusiasm, suggested to the Lord, "Be it far from thee to suffer and be killed; this shall not be unto thee," the Master sternly reproached him, saying, "Get thee behind me Satan, for thou savorest not the things that be of God, but those that be of men."—Matt. XVI, 23.

WE ARE ASKED

at this present day, in all seriousness, to exchange our hope of future glory after present suffering for one in which the very same suggestion is held out as the prospective and desirable future of the church in this world. Past-millennialism holds out to the reach of mortal believers the yet forbidden fruit of honor, glory, power, and enjoyment in His unglorified state.

This has been the tempter's tactics all along the line. Adam anticipated at the devil's suggestion what God actually meant him to attain. The sin is not now, that the church wants to exchange the condition of servitude and suffering for that of mastery and enjoyment at all, but that she wants to take beforehand, to anticipate. What a powerful struggle in the second Adam not to accept joy, honor glory, and dominion, because He came to His own when He came unto this world. Herein He has shown us the only true exaltation. It is intrinsically carnal and Judaising—a mixture of flesh and spirit, of Christ life, and world death—this millennium for and with an unglorified, corruptible church in the flesh.

No, our first and only object in this world must ever be to become entirely God's through obedience, sanctification, making ourselves of no reputation and denying ourselves all premature power, honor, and beauty.

Thus we know if so be that we suffer with Him, that we shall also

BE GLORIFIED TOGETHER.

(Rom. viii., 17.) For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. (2 Cor. iv., 17, 18.) Beloved, it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like Him; for we shall see Him as He is. (1 John, iii., 2.)

The hymn, "Rejoice, Rejoice, Believers," was sung, and a collection taken, inasmuch, as Mr. Needham explained, as the conference is held under the auspices of no denomination, and must necessarily maintain it from time to time during its session in this way. A short recess was taken and the hymn, "When Jesus comes to reward His servants" sung. By a change of programme, in the absense of the Rev. J. H. Brookes, of St. Louis, the Rev. F. L. Chappell, of Flemington, N. J., was introduced, and he read a paper on "The Holy Spirit in Relation to Our Lord's Return."

THE REV. F. L. CHAPELL.

THE HOLY SPIRIT.

When our Lord ascended He left with His disciples two pre-eminent promises. One was the promise of the Spirit; the other was the promise of His Own return. Both of these promises were very vivid in the minds of the apostles, and for both of the things promised they earnestly looked and prayed. And in their minds both of these things were harmonious, tending to the same end—namely, the establishment of the kingdom of Heaven upon earth. In the Old Testament Scriptures and in the sermons of the apostles these two things blend and

coalesce. The outpourings of the spirit run into and join with the notable events of the day of the Lord. Ergo, the prophecy of Joel, quoted by Peter on the day of pentecost, as explanatory of the events of that day. "And it shall be in the last days, saith God, I will pour forth of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my servants, and on my handmaidens in those days will I pour forth of my spirit, and they shall prophesy. And I will show wonders in the heaven above and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness and the moon into blood before the day of the Lord come—that

GREAT AND NOTABLE DAY.

And it shall be that whosoever shall call on the name of the Lord shall be saved." Or again, the exhortation of Peter after the healing of the lame man: "Repent ye, therefore, and turn again, that your sins may be blotted out, so that there may be seasons of refreshing from the presence of the Lord; and that He may send the Christ, who hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began."

The outpourings of the Spirit and the return of the Lord are here represented to be in one and the same category. There is no break or change of agency. The work of the Spirit continues, intensifies, and outreaches till all things, external as well as internal, material as well as spiritual, are reached and restored or perfected. The atonement of the Son is the basis on which the spirit works. But the work itself is all done by the spirit. That there was any separation, or rivalry, or change, or antagonism of agency between the Son and the Spirit was not dreamed of in apostolic times. But, very disastrously for the cause of truth, these two agencies, which, in the minds of prophets and apostles, were co-ordinate and harmonious, have become, in the minds of men of modern times, separate and antagonistic. Slowly and stealthily, through the subtlety of the God of this world, during centuries of worldy conformity and ignorance of the Scriptures, men have been led to regard the Spirit as their Savior and the Son as their judge, until practically these two persons of the trinity are esteemed so antagonistic that it is supposed that they can not co-exist on the earth, but that when one appears the other retires. I have seen it stated, in respectable religious literature, as a sort of axiom to be admitted on all hands that "we can not have but one person of the trinity working on the earth at the same time;" that is, while the Spirit works the Lord will not come, and when the Lord comes the Spirit will depart; or, in other words, that when the Lord comes the work of salvation is at an end. This was the doctrine that prevailed during the middle ages, and in consequence the coming of the Lord was regarded as the most dismal, dreadful, direful event imaginable; so that, whoever hoped and looked for salvation,

PRAYED THE LORD MIGHT NOT COME,

since, if He did come, all hope of salvation would forever be at an end. Luther tells us that, when a boy, he was so taught to regard Christ that he trembled and turned pale whenever the name of the Savior was mentioned. We of to-day can hardly understand how utterly destructive and void of all hope was the coming of the Lord during the middle ages. It was under the spell of this dark thought that that renowned and sublime judgment hymn was written:

> Dies, irae, dies illa,
> Solvit sæclum in favilla,
> Teste David cum Sibylla,

which furnished the foundation of nearly all Advent hymns until within the last fifty years, thus popularizing its underlying thought There is, indeed, a mighty and solemn truth presented in this hymn. But it is a one-sided truth, or a half truth, which tells a lie when exclusively presented. That last line of the first stanza should put us on our guard,

"Teste David cum Sybilla."

Whenever Sibylline oracles are mixed with God's truth we should beware. And yet many good people of our own day are still dominated by this thought and feeling, so that, if you ask them to pray for the speedy coming of the Lord, they reply that they can not so pray till their loved ones are saved. And who can be blamed for hesitating to pray "Come quickly," if the answer means the end of salvation for the race of man; such a prayer is at best, like an imprecatory psalm. But in these latter days, as the Bible has been more read and studied, it has appeared plain enough that the coming of the Lord means salvation; as the Scripture explicitly says: "He shall appear the second time without sin unto salvation." It has been seen that the chief hopes of our race cluster around the coming of the Lord, and that nothing generally decisive and victorious can obtain on earth until He does come. So freshly and grandly, however, has this truth dawned upon some minds, that a party has arisen with the feel-

ing that the spirit has somehow failed to save the world, and that the Son must come to do a work for which the Spirit was inadequate. And, as the Scriptures are very explicit in stating that there is coming, at some time, and by some means, a period of general Righteousness—a period usually styled the Millennium—the Christian world is now divided into two parties—post-millennialists and pre-millennialists, the former of which holds that the Spirit will bring the millennium, after which Christ will come; while the latter claim that

CHRIST WILL BRING THE MILLENNIUM

by His own coming; and as some may have asserted by their mistaken zeal, or others may have referred from their own views without the aid of the Spirit. Thus do opposite parties in the church of to-day seem to make the Spirit and the Son rivals or antagonists in the work of salvation. And the post-millennialist seems never to tire in telling the pre-millennialists how he dishonors the Holy Spirit. Yea, more among pre-millennialists who are looking and praying for the coming of the Lord, some are so dominated with the thought of the judical side of His work in that day, that, in their view, the salvation, which He comes to effect is only the perfection of those who have previously believed. They see, indeed, the risen and raptured saints and a glorified earth as their habitation. But that is all. No future salvation for Israel or of the nations dawns on their sight. The day of the Lord's coming is, in their estimation, the day of final doom for the race of Adam, except for the elect, who have previously believed. With them the long suffering of the Lord in not coming is salvation, but His actual coming is destruction, except for those who have previously believed. Most of premillennialists, however, are impressed with the many and glowing promises, which seem to pertain to men in the flesh, under the reign of Messiah; and, therefore, see a remnant brought through the terrors of judgement, and a future era of peace and righteousness for Israel and the nations.

Now, we freely admit that it is a difficult matter to harmonize all that the Scriptures say concerning the mysterious, sublime, and far-reaching events of the day of the Lord. We freely admit that there are texts of scripture bearing on this theme, which seem to man's hasty and narrow view somewhat contradictory. But this is not the first time in the history of Christian doctrine that such has been the case, e. g., the reconciliation of God's sovereignty and man's free agency is far more difficult than the harmonizing of the work of the Son and the Spirit, or of the judicial and the saving aspects of the Lord's coming. Nothing is gained by ignoring one class of scripture and confining the attention to another. Nothing is gained by separating the Spirit and the Son, and assigning salvation to one, and destruction to the other. All the scriptures are consistent when understood. And, while we do not expect to solve all difficulties connected with this theme, we are persuaded that a right understanding of the Spirit's relation to our Lord's return will help in removing some of the obscurities, and assist in enabling the watchmen to see eye to eye.

THE SUBJECT IS GREATLY CLARIFIED,

as are so many difficulties of Scripture, by considering Jesus Christ, the apostle and high priest of our profession. He, in his own blessed person, is the way, the truth, and the life. If we wish for light on the wide career of his cause in the earth we have but to look at his own personal career; and as we look upon Him the potent and significant fact that meets our gaze is, that He was what He was, and is what He is, and will be what He will be by reason of the Holy Spirit. He was "conceived by the Holy Ghost" (Mat. i, 20) in order to become flesh. He was "annointed with the Holy Ghost" (Acts x, 38) in order to follow his earthly ministry. He "cast out devils by the Spirit of God" (Mat. xii, 28) in order to show his method of victory. He "through the eternal spirit offered Himself without spot unto God," (Heb. ix., 14), in order to make His great atonement. He was raised from the dead or "quickened by the Spirit" (1 Pet. iii., 18), in order to be fully manifested as the Son of God. His intercession is also by the spirit, for "the spirit Himself maketh intercession for us" (Rom. viii., 26). And His future coming is to be no exception to the method of His past career. For, as we have already seen, prophets and apostles discern the grandest outpourings of the Spirit as in the same category with the coming of the Lord. He is the high priest of our profession, and surely the reappearing of the high priest from the holy of holies to bless the people was a part of His work, performed in the same manner, and by the same potency as was the sacrifice and the intercession. But if Christ's person and sacrifice and intercession is by the spirit, surely His reappearing is by the same. Yea, His whole atoning work was to secure the spirit. He went to heaven to secure the spirit for earth. And as soon as He arrived there He sent some measure or installment, as Pentecost witnessed, which the apostle recognized as earnests or pledges of what should more

fully come on the day of His return. Instead of the spirit being withdrawn at the coming of the Lord, He will then be manifested as never before. It is then that the earth shall be baptized or flooded with the spirit. Then will occur the proper fulfillment of the promise of the baptism of the Holy Ghost and fire, of which Pentecost was but a faint earnest. Then will be the restoration of all things, material as well as spiritual. Whatever workings of the Spirit there have been through through all the Christian centuries are but little

INSTALLMENTS, OR EARNESTS, OR PLEDGES

of what is coming at the Lord's return. To use an illustration from every-day life: If a man should go to some distant land to gain a fortune for his family, and while absent should send home a few hundred dollars from time to time for their immediate necessities, and should prosper in his enterprise, so that at last he himself with all his fortune should return, would we say that when he arrived home his family would have no more money since now they had his personal presence? No, indeed! But we should, rather, say: Now they will have more than ever, since he has come with all his fortune. Why, then, talk of the withdrawal of the Spirit at the Lord's return? And Why say that earnest looking and praying for the Lord's return dishonors the spirit? If ever the enemy completely reversed the truth, it is upon this point. And yet this idea is so firmly imbedded in many minds that it may be well to consider some of the reasons why it so firmly holds its ground. And one is, doubtless, because Jesus said, when upon earth: "If I go not away the comforter will not come;" from which saying some may have inferred that the presence of Jesus here was a hindrance to the coming of the Spirit, and that, having gone to heaven, and the Spirit come to earth, if He should return to earth the Spirit would depart therefrom. But this does not at all follow. It was expedient and necessary that Jesus should go away to heaven to finish the sacrificial work, and so to obtain the fullness of the Spirit for earth. We make too much of Christ's saying on the cross, "It is finished," if we take it to mean that his whole priestly office was finished. His sufferings were, indeed, finished. But his intercession was only begun. He ever liveth to make intercession. This intercession of Christ in heaven, though mysterious to us, is an integral part of His atonement. It was necessary, therefore, that he should go away to heaven to perform it, else earth would never receive the fullness of the Spirit. But by no sort of means does it follow that when this necessary work is done the Spirit will be withdrawn. Just the opposite follows. The Spirit will then be given as never before. To refer to our homely illustration: The man might say to his sorrowing family, as he was about to depart for the foreign land, "it is expedient for you that I go away:

IF I GO NOT AWAY,

the money will not come." But it does not at all follow that when he returns all their money departs, for he goes to secure the money. Christ goes to heaven to secure the Spirit, and when He returns He brings the fullness of the Spirit. But, second, this idea is fostered by the thought that the return of the Lord has so much to do with judgment and the destruction of enemies. The day of the Lord is popularly called "The Day of Judgment," and, therefore, many see in it no salvation. But just here two things are to be remembered. First, judgment works salvation: and second, the Spirit executes the judgment of the Son. Do you not remember the fate of Ananias and Sapphira, and the result of it? They lied to the Holy Ghost and were smitten by the same. Their judgment could not have been any more summary and effective if the Lord Jesus had appeared there in person. And the result of this judgment was that "great fear came upon all the church, and of the rest durst no man join himself to them, and believers were the more added to the Lord, multitudes both of men and women." The very judgment wrought salvation! On the other hand, the appearance of Jesus to Saul of Tarsus, was, doubtless, something of the same sort as that in which He will appear in the day of His coming. Yet it did not in the least hinder, but rather made possible Saul's conversion and endurement with the Holy Spirit.

Judgment is always a part of mercy. That appearance of Jehovah, which overthrew Pharaoh and his hosts, wrought great salvation for Israel. So that the very first recorded song of salvation is a song of judgment. "Sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He drowned in the sea." Did you ever know any very extensive work of salvation that was not, in some way, connected with judgment? Are there not degrees of blindness and infatuation that can only be broken by some such manifestation of the Lord as that which came to Saul? Would anything awaken this careless world to-day like the appearance of the Lord Jesus Himself?

If, then, it be asked, Why do we so urge men to believe before the day of judgment and during the day of grace, lest the door of

hope be shut upon them? It may be replied, First: Life is even now

EXCEEDINGLY PRECARIOUS;

death is even now knocking at every sinner's door; and how much more will it be so when the day of judgment begins to dawn! Well might Balaam exclaim, as he saw this day from afar, "Alas! who shall live when God doeth this!" Eight persons were, indeed, brought through the flood to stock the renewed earth, but what were they in comparison to the multitudes that perished? And even these were believers in some sense; not walking with God as did Enoch, indeed, so that they could be caught up alive; but still having some kind of faith and obedience, so as to be brought through the judgment as a remnant or seed. But surely there is not much hope that can be held forth to sinners from such almost infinitesimal chances as these!

But it may be replied, second: There is a blessing accorded to those who believe without sight that is not accorded to those who believe with sight. As Christ said to Thomas, "Because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed." It was not, I think, without reason that Paul recorded himself so low in the apostolic band. There is, doubtless, far more difference in the different classes of the saved than we have generally been wont to suppose. The Bride of Christ may be one class, the wise virgins another class, and the foolish virgins still another class. Indeed, there are various weighty questions connected with the Lord's coming, which I do not feel prepared to dogmatize upon. But this much seems certain, that the Holy Spirit is to work more powerfully in connection with the second coming of Christ than ever before. And that, although the Lord is to appear personally on the earth, the work of salvation, including judgment, is to be performed as it always has been, by the Holy Spirit.

A third reason why this idea holds so firmly in some minds may arise from the truth regarding the removal of the hindering cause to the revelation of Antichrist. We are told that "the mystery of lawlessness doth already work, only He that now hindereth will hinder till He be taken out of the way, and then shall that wicked one be revealed." This hindering cause to the revelation of Antichrist is, doubtless, as some of the best interpreters hold, the Holy Spirit as He works in the world calling out the elect. And it is consequently said that He will be

WITHDRAWN FROM THE EARTH

with the raptured saints at the parousia of the Lord. And the further inference may unconsciously be drawn that He returns no more to His gracious work in the world, but that thereafter the Lord alone visits the earth with His judgments. At all events that solemn truth seems somehow to militate against the thought that the work of salvation can continue on the earth. But upon this point two things may be said. First, There is a difference between the general or restraining and the special or elective work of the spirit. He puts His general restraint upon even the unbelieving world while He is calling out the elect. Now, He may see fit to withdraw that general restraint in order that the wicked may show out their true nature, and that Antichrist and his hosts may be ripened for judgment. But even this is for ultimate salvation. He has not withdrawn from His great work in the world, but only from the wicked, that he may the more fully and clearly condemn them. Even this sort of withdrawal is but temporary, for when the wicked have ripened and the man of sin has been revealed, then the epiphany of the Lord occurs, when the manifest working of the Spirit returns with the manifest return of the Lord. The action of the Spirit in this removal is, then, only for a purpose, and temporary, and does not at all interfere with the fact that He is to work more mightily than ever on the earth during the day of the Lord. And thus, in every way in which we view this subject, we find that there is no valid ground for supposing that the Spirit ceases His work in the world at the second appearance of Christ. But rather, on the other hand, we find that the chief, grand displays of His power—the baptisms of the Holy Ghost—are to be experienced during the day of the Lord, or the millenium, if you please so to call that happy period. There is, therefore, absolutely no ground for the post-millennial objection that pre-millennialism dishonors the Holy Spirit. Yea, rather, pre-millennialism assigns a far more extensive office and work to the Holy Spirit than does post-millennialism. It looks not merely for the conversion of the elect and the restraining of the wicked during the present age; but also for the

EXTIRPATION OF EVIL

from the earth, and the reorganization of all things both spiritual and material in the age to come; all of which is done by the Holy Spirit. When the work of our great High Priest is finished and He comes forth again in the light of His waiting people, then the spirit will also exercise the fulness of His office. Therefore with reason does the Spirit as well as the Bride cry in this present age, "Come." And He so cries, not with the idea of resigning his office, but

rather that He may exercise it more fully and effectively.

Having now established this general relation of the Holy Spirit to the Lord's return we pause to notice briefly what general action of the Holy Spirit may be expected as the day of the Lord draws near. And here again the career of the personal Christ will be our guide. There were three distinct epochs in the career of Jesus Christ, each produced by a special action of the Holy Spirit. 1. He was begotten or constituted a son of God by the Holy Ghost. But in this capacity He was hidden. His nation knew nothing of Him. He lived in obscurity in Egypt and Nazareth for thirty years. 2. He was anointed with power by the Holy Ghost for His witnessing ministry. And in this capacity He filled the land with His mighty works and wonderful wisdom, thus witnessing to His divine sonship for three years. 3. He was raised from the dead and glorified as to His physical being by the spirit of holiness, and was thus declared or manifested as the son of God. In this capacity He lived on earth for forty days, and then, ascending, continued this His perfect being in the heavens. These three epochs were distinct, although there was before each of them some anticipation or foreshadowing of the next succeeding. Thus we find that His Old Testament theophanies foretokened His incarnation. His visit to the temple, at the age of 12, foretokened His ministry. And His transfiguration on the mount foretokened His risen or glorified state. We notice, moreover, that the enemy made special attempts to thwart Him at each transition or as He entered upon each successive epoch: First, to kill Him as an infant; second, to seduce Him in the wilderness; and third, to overwhelm Him in Gethsemane and the tomb. If, now, we observe the career of the general, visible body of the sons of God in the historic world, we shall find these same three stages. First,

ISRAEL WAS BEGOTTEN

or constituted by the Holy Ghost as God's son. But in this capacity she was hidden. The great world knew nothing of her. She lived in obscurity in Egypt and Palestine. Second, the church was anointed with power by the Holy Ghost to go into all the world and to be a witness to all the nations. And, though she has been far too recreant to this her specific duty in past centuries, she is now awakening to it, and the testimony is being rapidly given to all the world. The third stage is to be the resurrection and rapture, or the glorification or manifestation of the sons of God, together with the liberation of the groaning creation in the day of the Lord.

If now we are approaching the close of the second epoch and the beginning of the third, what special action of the Spirit may we expect in the present time? Manifestly the intensification of the work of the second epoch; and some slight anticipation of the work of the third, together with some earnest and cunning efforts of the enemy to prevent the transition.

And surely these are the very things that we now behold. That the nineteenth century has witnessed a marvelous intensification of missionary zeal is among the tritest of remarks. This is such a generally recognized sign of the times, and will be so fully and ably presented by others that I will not stop to enlarge upon it, but pass to inquire: How about anticipations of the third special work of the Spirit, namely, the glorification or perfection of our physical natures? Perhaps some are ready to say that surely nothing of this kind is occurring. But not too fast. These things are not trumpeted abroad. The transfiguration was witnessed only by three, and even they were charged to tell no one until the event, which it foretokened, had taken place. But certain it is, that the power of the Spirit over material things, and particularly over our own bodies, is one of the thoughts that the Holy Ghost is forcing upon the attention of those who really know the Lord. The quickening of mortal bodies, or "divine healing," as it is more popularly called, is one of the most significant signs of the times to every one who is sufficiently instructed in the mysteries of the kingdom to recognize it as an earnest of the resurrection life. But this aside: certainly any one may notice that the doctrine, at least, of the resurrection of the dead and of the rapture of the living, holds

A MUCH LARGER PLACE

in the thought of the church than it did fifty years ago. Many minds have been revolutionized on this matter, so that the apostolic sayings "We shall not all sleep;" "for this cause many are weak and sickly among you and many sleep;" "we look for the Savior who shall change the body of our humiliation," etc., are coming to hold something of their proper place in the Christian dialect of the day.

But perhaps the true situation is better discerned by observing the tactics of the enemy. Satan is wiser than men and more on the alert to foresee what is coming. And he is now seeking most earnestly and adroitly to forestall with his lying wonders, and so to hinder the work of the Spirit in this regard. Why is it that we hear so

much in our day about theosophy and spiritualism and esoteric Buddhism and Christian science, falsely so called? Why is it that spiritualistic cures are wrought, that alleged spirits are materialized, that corporeal bodies are levitated, and that astral bodies are separated, except to forestall and hinder the genuine work of the Holy Spirit in this department? It is but a little while since the reign of law—the impossibility of anything supernatural in physics—was the stronghold of unbelief. Why is the enemy now changing his tactics? It is, I believe, because the Holy Spirit is soon to work His third work for the sons of God. Without entering into any minute portrayal of these various signs and lying wonders of Satan, it is enough to say that their central thought is spiritual evolution as distinguished from the spiritual involution of the Scriptures. To get the soul free from the clogs of matter is the gospel that the devil preaches. To bring the spirit more and more into the realm of matter, until He shall control and glorify it, is the gospel that Christ preaches. One is the gospel of death, the other is the gospel of life—of glorified, organic life. One is in harmony with the present order of decaying nature; the other is the glad evangel of the supernatural immortality, illustrated in the risen, glorified, ascended Christ, who is soon to come again to restore all things. The abolition of death, the glorification of living humanity, and the glorification of even the material earth, is the grand hope set before us in the gospel. The swallowing up of death in victory is the goal to which we hasten.

ULTIMATE CHRISTIAN AMBITION

is not to die and go to heaven, but to live immortal on the earth.

But against this glorious, revealed destiny the enemy has so successfully set himself, holding man's attention to the things that are seen in the present age, that many professed Christians do not know that they are virtually heathen. Error has entwined itself even in our songs of praise; e. g., we sing:

> "This robe of flesh I'll drop and rise
> To seize the everlasting prize,
> And shout, while passing through the air,
> Farewell, farewell, sweet hour of prayer."

How directly in antagonism is this to our bodily rising and ascending Lord, or with the cry of the souls under the altar, "How long, O Lord!" Sad it is, indeed, that penal nakedness, through the wages of sin, should be mistaken for the everlasting prize of the gospel! or again, how the heathen Adrian's address to his soul, translated and versified by an English deist, has been incorporated into Christian psalmody:

> "Vital spark of heavenly flame!
> Quit, oh quit, this mortal frame!
> Cease, fond nature, cease thy strife,
> And let me languish into life."

Pure heathenism, except that it accomplishes at one bound what the Buddhist requires many transmigrations for.

But, thanks be to God, the Scriptures stand uncontaminated. They not only point out the grand goal, but they give us fair and plain and repeated warnings of the false doctrines and lying wonders that Satan will interpose before the goal is reached. To disentangle the sure word of prophecy from all beguiling admixtures of error is the duty of the hour. The watching prayer of God's people is not to their souls or minds to go from this dying scene of decaying nature; but it is, rather, to the spirit of the living God to come into it, and to restore and perfect it. This third office of the Spirit is fully indicated in the Scriptures, and the events of the day of the Lord will fully verify what is there indicated. And while we wait we cry, "Come, Holy Spirit," "Come, Lord Jesus," fully assured that these cries are wholly in harmony, and that when both are answered the kingdom will have come, and the will of God will be done on earth as it is in heaven. "He which testifieth these things saith: Surely I come quickly—Amen. Even so, come, Lord Jesus."

The Rev. W. J. Erdman, of Boston, pronounced the benediction, and the session adjourned until the evening.

THE REV. DR. LORIMER.

ADDRESS OF WELCOME.

The evening meeting drew out the largest attendance of the sessions of the day. Great general interest was shown in the exercises, which were opened with the singing of the hymns, "When He cometh, when He cometh;" "Our Lord is now rejected;" "Look, ye saints, the sight is glorious," and two others. The hymns were sung with an enthusiastic and inspiring ring. Prayer was offered by the Rev. Dr. Frost, of Sacramento.

The Rev. George C. Lorimer, D. D., of Chicago, delivered a very hearty and cordial address of welcome to the members of the conference, which it is to be regretted was not taken in full. "You are entitled," Dr. Lorimer said, "to a hearty and warm reception at our hands, apart from the important object that brings you together. As the representatives of the divinest thoughts, for there is surely no thought diviner than that we have in God's own word; as the disciples of the sublimest leader, for never man spoke as

did the Christ; as the advocates of the purest reforms, for there is no philanthropy like that of the gospel of Jesus, our Redeemer; and, as the believers in

THE PRECIOUS HOPE

of His coming, for hope grander is there not beneath the stars than this, you deserve a place in our hearts and the kindest office of our hospitality. We extend to you a hearty Christian welcome, and may the Lord's gracious benedictions rest upon you while you are in our city.

"I bid you welcome in the name of all the Christians of Chicago, and especially of the pastors of this city."

THE REV. DR. PIERSON.

PREMILLENNIAL MOTIVES TO EVANGELISM.

A hymn was sung and the Rev. Dr. A. T. Pierson, of Philadelphia, interrupted often by approving applause, delivered the following brilliant and scholarly address on the subject: "Our Lord's Second Coming, a Motive to World-wide evangelism."

The tree is known by its fruit, but it is the fruit which is naturally grown on the tree, not that which is artificially tied to its branches. So doctrine is known by practice, but only by the practice which it naturally begets. Truth does not become a lie because it is perverted, otherwise grace would lose its glory when men take advantage of it to continue in sin.

We say this as a word preliminary. The question is, what is truth? That being accurately answered, our next concern is to apply the truth in the best and most helpful way. But if what was meant to be a tonic and stimulant is used as a sedative and narcotic, ours is the guilt and responsibility of the perversion. The same sun that softens and mellows and melts, also hardens, encrusts, bakes. When, therefore, we boldly affirm that our Lord's second coming furnishes the highest motive to world-wide evangelism, we do not thereby affirm that in every believer that grand truth brings forth fruit which, either in quantity or quality, adorns the doctrine; but only that in this truth lies the possibility and potency of all evangelism; that here is the seed which, planted in good soil, taking deep root, having room to grow, unchoked by the thorns, will develop the blade, the ear, the full-grown corn in the ear; will find the perfection of its growth, its

FINAL RIPENESS IN REPRODUCTION

—"seed for the sower as well as bread for the eater." In other words, the blessed hope of our Lord's coming when unhampered and unhindered in its normal action makes every true believer fruitful in the seed of propagation, fits and prompts him to sow the seed and himself become the seed of the Kingdom.

1. Foremost among the peculiarities of Scripture teaching touching our Lord's second coming is its imminence.

Imminence is the combination of two conditions, viz.: certainty and uncertainty. An imminent event is one which is certain to occur at some time, uncertain at what time. Imminent is not synonymous with impending. It is not exact to say that what is imminent is near at hand; it may or may not be. It is therefore unfair to discredit the imminence of our Lord's coming by saying that it is a mistake into which even apostles and early disciples were betrayed: that they thought the Lord would come in their day, and as He did not it was proven a misapprehension into which modern disciples have the less reason to fall, since they have this warning before them. Such argument frames into its structure a fallacy if not a sophistry. Primitive disciples believed that Christ might come in their day; they could not say that He would; the difference may seem slight, but it saves them from the charge of deception or delusion. Your brother is in Europe, and may return at any time, even by the next steamer; you do not say he will, and so you are not mistaken if he does not. Any man in this assembly may die to-day; yet I do not affirm that anyone will, and should all live to see the next day, or the next century dawn, no error has been made in the above statement.

The New Testament uniformly teaches the

IMMINENCE OF OUR LORD'S COMING.

It is an event which in this sense is ever at hand. "Behold, the Judge standeth at the door." His hand may be on the latch. But when he will enter no man knoweth, not even the angels in heaven. When He does, it will be suddenly and without knocking. His last word is "Watch and pray; for ye know not when the time is."

How does this imminence of His coming affect missionary zeal? How can it affect it otherwise than to inspire, quicken, stimulate evangelistic activity?

Our ascending Lord, just before His departure, repeated the solemn words of His last commission: "Go ye into all the world and preach the gospel to every creature." "Beginning at Jerusalem, repentance and remission of sins, to be preached in His name among all nations," and His disciples to be "witnesses" unto Him "to the uttermost parts of the earth." The Son of man

going to a far country, committed unto His servants and stewards this great trust, saying, "Occupy till I come." Of the hour of His return He gives no hint that they may be always ready.

What would be the natural consequences? Every faithful servant would hasten to invest his talents in trading, that at His coming He might receive His own with usury. And such was the historic fact. There are two immutable things in the plain records of those early days. First, the church was premillennial in doctrine, and, second, the church was evangelistic in practice. To the student of church history both these facts are indisputable. The church of the first century looked for our Lord's coming as liable to occur at any time; it was so really, vividly imminent that Thessalonian disciples failed to give sufficient

EMPHASIS TO THE ANTICHRIST

and the apostacy that must precede it. Yet never was the church—the whole church—so permeated and penetrated by missionary enthusiasm. Even while the apostles were still at Jerusalem, those humble disciples "scattered abroad and went everywhere preaching the word."

There is a living link joining this blessed hope and this spirit of evangelism. They looked for their Lord and King to return, and they knew not the hour. The King had entrusted them with the grand commission, and the King's business requires haste. There was to be no tarrying save for that enduement from on high, which was their equipment for their work. To the outmost bounds of Judea, Samaria, Galilee, they bore the message; then to Antioch, the eye of the East, Cyprus, Asia Minor, Greece, Rome—then, while Peter went eastward toward Babylon, to the elect dispersion, Paul, burning with seraphic ardor and fervor, swept like a flame across Palestine and Syria, farther and farther into Europe till he touched not only Italy, but, as some think, Spain and Britain. Within the life-time of one generation the gospel message was borne to the outskirts of the Roman Empire, and the heathen priests trembled lest the fanes of their idols should be forsaken of worshipers.

This heroic evangelism of the primitive church was inspired by their love and loyalty to Him who was to them the coming One. They were "looking for and hastening unto the coming of the day of God." Their ascended Lord was only veiled behind the cloud that received Him out of their sight, but still near them, with them alway, even to the end of the age, and that end might be very near. That cloud might at any time

DISCLOSE HIM ONCE MORE

to their expectant, enraptured eyes; and that "same Jesus" who had so suddenly been "taken up from them into heaven," would with equal suddenness "so come in like manner as they had seen him go into heaven." And when He did come He would claim His own, rewarding faithful stewards and judging the unfaithful. The question was thus ever forced upon every disciple, "Are my talents put to use, or put away in a napkin like a buried treasure?" "A dispensation of the gospel is committed to me;" am I dispensing that gospel?

Christ himself warns us of the danger incurred by those who say, 'My Lord delayeth His coming.' To lose sight of its imminence tempts to *self-Indulgence* and to *controversy on minor issues*. Under the blessed impulse of primitive piety, stimulated by this hope, all self-denial was cheerfully endured, and all petty jealousies rebuked. The church, 'all at it and always at it,' worked as though the time was short and the duty urgent. To-day the hope is so obscured that the bulk of professed disciples push our Lord's coming into a very remote future; and the church is leisurely working, if not flippantly playing, at missions, as though there were geologic cycles in which to witness to the world.

2. Again, our Lord's second coming is a motive to world-wide evangelism, because it is inseparably associated with the glorious compensation for all service, suffering, and sacrifice for His sake.

"Behold I come quickly, and my reward is with me to give every man according as his work shall be." It is

NOT OUR DEATH, BUT HIS COMING

that is linked with the wedding feast into which the wise virgins enter with that joy of the Lord of which faithful stewards partake; with that award of prize to those who so "run as to obtain." It is when He comes that martyrs "faithful unto death" "receive the crown of life;" those who "love His appearing," the "crown of righteousness;" those who as shepherds fed the flock, "the crown of glory;" those who win souls, "the crown of rejoicing," and those who "keep the body under and bring it into subjection," the "crown incorruptible."

What incentive and inspiration to carry the cross at all risks to the very summit of Satan's citadel, and to every point in the parapet, that the humble follower of Jesus is filling up that which is behind of the afflictions of Christ in his flesh for his body's sake, which is the church. He is looking for the coming of the King, when he who has fought a good fight shall exchange the armor of the warrior for the crown of the

victor. Death may usher him into Paradise, but the resurrection of the just represents the full glory and complete reward of self-denying service and sacrifice. It is then, and not till then, that they that be "teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Paul tells the Philippians of his renunciations and compensations. He counted his gain as loss, and even refuse, to be trodden underfoot; and it was all joy to him because he looked forward, not indeed to death, but to the exanastasis, that outr esurrection from among the dead. He could accept the fellowship of Christ's sufferings in view of the fellowship of His glory;

COULD DIE WITH HIM AS A MALEFACTOR

that he might rise with Him as a benefactor; dying while others live, that he may live when others are dead.

It is to be regretted that with even the majority of the disciples this whole revelation of rewards is obscure. In fact, many are in doubt whether rewards can have any place in an economy of grace since "to him that worketh is the reward not reckoned of grace but of debt."

The sermon on the mount teaches us that salvation and reward are not identical, "except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." The one condition of entrance is a divine righteousness, imputed to us and received by faith alone. But, having entered, there, our place, our relative position there, is determined by the measure of fidelity with which we "do" and "teach" the words of God. Christ taught the woman at the well, that eternal life is the gift of God to be had for the asking; but that chapter also contains an additional revelation touching rewards; "he that reapeth receiveth wages and gathereth fruit unto life eternal." Wages for work differ from a gift bestowed without reference to service rendered. The sinner is saved by grace; the saint is rewarded for work done.

So, in First Corinthians, Paul tells us that a man may be "saved" and yet "suffer loss" of his work being burned, and may both be saved and "have a reward," his work abiding. The Christian worker, dying daily, bearing in his body the marks of the Lord Jesus, lifts up his eyes and sees redemption drawing nigh. He follows his Lord in his humiliation, remembering that "in the regeneration, when the Son of Man shall sit on the throne of His glory,

HE SHALL SIT WITH HIM."

This blessed hope of the Lord's coming with his reward is an hourly inspiration. He watches prayerfully, toils wearily, waits patiently; the Lord is at hand; at any moment "this same Jesus" may "so come in like manner" as He was seen to "go into heaven." Then shall the wrongs of the ages be righted, and the martyrs of Jesus shall receive their long-deferred crown.

The whole tendency of such a hope is to unfix the disciple from the world and the world from him. Those who say, "My Lord delayeth his coming," may be tempted to self-indulgence, hoarded treasure, intoxicating pleasure. But the steward whose Master may at any hour return to call him to account can not bury his talent in houses and lands, costly plate and shining gems, stocks and stores; he feels that he must invest it—it must be currency—current from hand to hand, increasing as it goes. And so wherever he is laboring "the time is short;" the "Judge standeth at the door," and when He knocketh he must be ready to "open to Him immediately;" his work always done and ready for rigid scrutiny.

3. The practical effect of the blessed hope of our Lord's coming is to make disciples unselfish and spiritual; to relax the hold upon worldly things and carnal lusts and make all seem small and insignificant beside the magnitude of eternity. The consistent believer in this truth can neither lay up treasure upon earth nor lay out vast plans for indolence and indulgence. While preparing for a long life of luxurious ease the midnight cry may be heard.

"THE END OF ALL THINGS" MAY BE "AT HAND,"

and he wants no treasures or pleasures, pursuits or possessions which His coming can interrupt, or condemn, or bring to nought. But if, step by step, human enterprise, worldly civilization and ecclesiastical progress could bring on the latter day glory, we should be justified in building as though everything were to last at least a thousand years. But if all these things are to be dissolved, and may be speedily brought to the fiery ordeal; if only the graces of the spirit and the fruits of walking and working with God are to endure, then let us expend our energy upon imperishable things. And there is no proof or fruit which demonstrates that this doctrine is of God more than this undeniable fruit of its real dominance in the soul, making the believer unworldly, uncarnal, unselfish.

Here is another vital link between this hope and missions. No work demands for its earnest doing, more unworldly and unselfish devotion than foreign missions. Much so-called Christian work may be prosecuted in the energy of the flesh; it promises

A RICH AND PROMPT RETURN

in temporal and financial prosperity. A railway magnate may give money in large sums to build schools and churches in new settlements, along the lines, on commercial principles; the church or school is a nucleus for population; population means travel and transportation; and, so, revenue to the railway, increased value to stock, and ultimate enrichment to stockholders.

The fact is significant that during the first centuries the church was premillenial and evangelistic, and since the Lord's coming ceased to be regarded as imminent, and was projected into a remote future, the evangelism of primitive days has never been revived. Few disciples flame with zeal for foreign missions; the bulk of church members regard the work with comparative indifference, and some even contend that "it does not pay."

When we pierce to the core of the difficulty we find it is simple selfishness. Beyond any other form of Christian work, this is carrying the gospel to those so far off, so needy, so distant, and so destitute, that we can expect no returns. They can not recompense us; we must look for our recompense "at the resurrection of the just," and nowhere this side of that. The most frantic appeals for perishing souls along the Congo, beneath the shadows of the Himmalayas, or in the Korean valleys, awaken no response from hearts encrusted with selfishness. Of course foreign missions do not pay, if, by "pay" we mean a compensation to avarice, appetite, or ambition, or any form of temporal interest and self-emolument. To evangelize a great city is applying salve to the festering ulcers upon the body politic; it promotes the safety of our homes, protects life, liberty, property, helps to assure our temporal peace and prosperity, and to

PULL UP ANARCHY BY THE ROOTS.

To evangelize the great West likewise "pays;" the returns will come, though it may take a little longer to reap the harvest. Facilities of travel and harvest do not more surely bring to our doors the granary and treasury of the continent than do the normal growth and healthy development of the remotest members help the whole commonwealth, while a thorn in the farthest extremities inflicts such a pang on the whole body that the whole body stoops and bends, and brings every other member into requisition to pluck it out.

In city missions and home evangelization we may appeal to commercial enterprise and selfish instincts. But when we are pleading for South Sea cannibals, or African Hottentots or the half idiotic Cretins of the Alps, or the despised opium-loving Chinaman, or the stupid sEquimaux, or the exclusive Lama worshippers of Thibet, we have no hold on selfish souls. To give money for such a purpose is like putting it "into a bag with holes,"—you will never see it again and may never see adequate results. It is doubtful whether the Lord means that you shall. He puts this work before us as the nearest in spirit and motive to that which brought our Redeemer to this earth. The spirit of missions is essentially unselfish; it is giving to those from whom we can not "hope to receive;" it is bidding to the feast those who "can not bid us again." He who, either in prevailing prayers, consecrated offerings, or personal service, seeks to set up the banner of the cross amid the millions of Brahmins and Buddhists, Confucianists and Mohammedans, Parsees and papists, devil woshipers and fetish-worshipers, must first of all "have the mind of Christ" and

EMPTY HIMSELF OF HIMSELF;

he must consent to "humble himself and be obedient unto death." The carnal must die if the spiritual is to live; the miser dies when the missionary is born; he would "save others, himself he can not save." It is utterly vain to attempt to demonstrate to a selfish disciple that it pays to give his money, his children, himself to carry the gospel to the superstitious ,degraded, half-imbecile pagan. After all the 500 pages of Dr. Thomas Laurie have blazed with their tributes to what missions have done for science, for geography, geology, meteorology, archæology, philology, ethnography; for natural science and social science, medical science, and political economy; for literature and culture, for mechanic arts and fine arts, for history and poetry, for commerce and common schools, the selfish, carnal disciple can not see that this is the most economical or practical way to spend gold or life blood. To the human view it is comparative if not absolute waste though it may be heroic, for men and women of seraphic natures to go and sacrifice themselves in such a fashion—daring climate, disease, privation, and even human brutes to do their worst. There may be a sweet savor of spikenard amid the deadly rank growths of paganism, but a fair and costly flask of alabaster is broken. Henry Martyn was a mistaken martyr. Wm. Carey would better have stayed in England. Adoniram Judson not only threw himself away in Burma, but withdrew, from civilization to a premature death, three of the grandest women ever nurtured in refined society. Think of Harriet Newell at 21 dying on the Isle of France, and Mrs. Grant in

Persia at 25; of Bishops Patteson and Hannington falling before

THE BLOWS OF BRUTAL ASSASSINS;

of Samuel J. Mills dying on mid-ocean in the service of Africa, and Nott broken like a reed in the first year of acclimation; think of Levi Parsons dying at Alexandria in two years, and Pliny Fisk, that splendid scholar, wasting his five languages in Syria, and following Fisk in two years more; and Stoddard, the young but brilliant astronomer, star-gazing in Persia.

To the average Christian the foreign missionary field is a vast sepulcher of buried hopes and blighted lives. Over six hundred missionary martyrs are buried in the soil of India alone. Hundreds have died on the coast of Africa in the very process of acclimation. In the South Seas scores of saintly souls have yielded their bodies to be roasted in cannibal ovens. "To what purpose is this waste?"

Ah, my brother! vainly shall you seek an answer if selfishness prompts the inquiry. Enough for the true disciple that the Master laid down His life a sacrifice at 33, and prayed for those who crucified Him, and that He, who thus died for sinners, left us "an example of uncompensated love and sacrifice. Enough that He said: "Go ye into all the world and preach the gospel to every creature." We have our marching orders, and if we fail in the unequal contest, let us bear above us the inscription by Simonides over the spartans who feel at Thermopylae, "Go, stranger, and declare to the Lacedaemonians that we died here in obedience to their divine laws."

Now here we find one more link between the hope of our Lord's coming and foreign missions. There is no one thing that compares with that blessed hope in its

REFINING INFLUENCE ON CHARACTER.

Its whole tendency is to make us unselfish, to relax our grasp on carnal pleasures and material treasures, and to fashion us "after the power of an endless life" rather than "the law of a carnal commandment." It makes the time seem short, it dwarfs the world into insignificance and lifts the peaks of the world to come into clearer view, into loftier altitudes, in a nearer horizon.

It makes the present compensation for sacrifice and service of less importance, while it magnifies the approval of our coming Lord. In the seven epistles to the churches which open the apocalypse, our Lord uses His coming as a perpetual admonition and inspiration. The Ephesians could well bear and have patience and not faint; the Smyrnese could endure the ten days of tribulation; the Pergamoans could well hold fast His name and not deny the faith; the Thyatirans might well resist the seductions of Jezebel; the Sardians keep up their watch, and their garments white, the Philadelphians keep the word of His patience, and the Laodiceans turn from luke-warmness to ardent longing—for the Lord's coming was always at hand, when all trials would cease and only eternal things would seem of any importance or value.

Mr. Moody says: "When this truth of the Lord's second coming really takes hold of a man the world loses its grip on him. Gas stocks and water stocks and stocks in banks and railroads are of very much less consequence to him now. His heart is free when he looks for the blessed appearing and kingdom of the Lord." Our brother hits the nail on the head with the blow of his Saxon hammer.

HERE IS THE DEADLY FOE

of the cause of world-wide missions—the world is too wide and selfishness is too narrow. The cares of this world, the deceitfulness of riches, the lust of the flesh, the lust of the eyes, and the pride of life make such unselfish work seem wasteful. Fields planted near by with wheat and corn are more attractive than fields sown far away with gospel seed and yielding slow and uncertain and slim harvests. Fine mansions of marble on the stately avenues of a metropolis are better property to live in or rent to others than the mission churches and schools and hospitals that are always in straits for money to enlarge them or workmen to man them. Self-indulgence promises richer satisfaction in present luxury than self-denial for the tedious process of converting the heathen.

4. Our Lord's coming, when rightly conceived, furnishes a grand motive to a world's evangelization in suggesting a hope which Scripture authorizes and history fulfills. As this is vital to our subject we give it ampler discussion.

Our Lord's coming is marked in Scripture teaching by its dispensational character. It marks a transition; it closes one dispensation and opens another. To understand this dispensational character is of primary importance.

Premillenniallism is denounced as discouraging to evangelistic effort, taking out of evangelism all vitality and enthusiasm. It is compelled

TO BEAR THE BRAND OF PESSIMISM.

We propose to show that it inspires instead of strangling hope, but our first appeal must be to the only final authority, the word of God.

What, according to the teachings of our Lord himself, is the purpose of the present dispensation?

Many hold vaguely that it is a world's conversion. According to their view, the gospel is a small mustard seed, set in the soil of society, ever rooting deeper and spreading wider, taking up and assimilating to itself the elements of society and incorporating them with itself, upreaching and outreaching until the earth is filled with the shadow of it and its branches are like the goodly cedars; that like leaven, hidden in three measures of meal—the world, the flesh, and the devil—it is to pervade, penetrate, permeate the whole lump, modifying the evil with which it comes in contact, until it transforms the world into the church, the flesh into the spirit and the devil is leavened out altogether, like the gasses which escape or are expelled from the fermenting dough.

The careful student of Scripture sees another quite different teaching. He finds dispensation succeeds dispensation in human history, all marked by seven features essentially the same. First, an advance in fullness and clearness of revelation; then gradual spiritual declension: then conformity to the world ending with amalgamation with the world; then a gigantic civilization, brilliant but Godless; then parallel development of evil and good; then an apostasy, and finally a catastrophe.

This dispensation began on a higher plane than any that precedes, but bears the same general marks. It opened with the

FULLEST REVELATION OF GOD,

in the written word, the living word, and the coming of the Holy Spirit. It moved step by step downward and backward; primitive piety declined; the church courting and finally wedding the world. The sons of God saw the daughters of men that they were fair, and they took them wives of such as they chose, and of this unnatural wedlock giants were born; but they proved destroyers rather than defenders of the faith. The successive civilization of Egypt, Assyria, Persia, Greece, and Rome trampled virtue in the dust and deified vice with the crown of the gods. Rome made torches of Christian martyrs, and Athens made priestesses of Venus out of unchaste women. Human wisdom built altars "to the unknown god," culture flowered into polytheism and pantheism, and ripened into materialism and atheism. That there has been a growth of good no one will deny, and blessed harvests from the seed of the kingdom, thirty, sixty, even a hundredfold; but there is a parallel development of evil. The tares grow side by side with the wheat, each ripening to the harvest.

It behooves us not to lose our candor even in the heat of controversy. Who can doubt the fact that this high civilization of which we boast is the amalgamation of church and world? The world has become a little churchly, adopting some Christian ideas and sentiments, molding its moralities and philanthropies into a semblance to the gospel pattern; but while the world has grown a little churchly, the church has grown very worldly, hopelessly worldly. The dialect of Canaan is corrupted with the language of Ashdod. Professing disciples do not even profess self-denial. The "strait gate" has given place to

AN EASY AND ATTRACTIVE ENTRANCE,

and the narrow way is broadened into a stately avenue, smoothly paved, and bordered with fragrant flowers. Though there be "no royal road to learning," the church has found a royal road to heaven.

We have spoken of the conformity of the church to the world as hopeless. Satan has for centuries stamped five institutions as especially his own—the card table, the horse race, the dance, the stage, and the wine cup. Professing Christians receive his coals in their bosoms and yet expect not to be burned; they sit till midnight over progressive euchre, enter their steeds on the race course, whirl through the intoxicating mazes of the dance, tipple over the wine glass, and not only go to the theater but introduce it into church entertainments. Our church life is honeycombed and undermined by worldliness. There is little if any practical separation. The bulk of professing Christians if not wholly worldly are worldly holy; at the door of this world's frivolities and gayeties they shuffle off their Christian character as easily as an oriental guest his sandals, and mingle indiscriminately with those who bow at the idol shrines of folly and fashion. There seems to be a process of moral putrefaction, or loss of godly savor, and petrifaction, or loss of godly sensibility, which threatens the very existence of any pure and primitive type of piety. The garment spotted with the flesh communicates the contagion of a worldly leprosy, and those who are warned to keep themselves unspotted from the world are overspread with its uncleanness.

What is the result? Instead of presenting, like Joseph in Egypt or Daniel in Babylon, a perpetual contrast to our surroundings, the only line of separation that remains is the church roll. Instead of being spiritually

ISOLATED AND INSULATED

that we may be charged and filled with the life of God and the power of God, the witness of a separate sanctified life and of the tongue of fire is gone.

What is the real character of our present civilization? We may as well face the facts. It is gigantic in invention, discovery, enterprise, achievement; but it is gigantically worldly; sometimes and somewheres monstrously God-denying and God-defying. This "Christian civilization" has produced giants in these days, men of renown, but they often use their intellect, knowledge, and fame only to break down, as with the iron flail of Talus, all Christian faith. Philosophy now blooms into a refined and poetic pantheism or a gross, blank materialism or a subtle rationalism or an absurd agnosticism. Science constructs its systems of evolution and leaves out a personal God; spontaneous generation becomes the only creator, natural law the only determining power, and natural selection the only Providence. Such men as Strauss and Renan, Hegel and Comte, Goethe and Kant, Mill and Spencer, Darwin and Huxley, Matthew Arnold and Theodore Parker are specimens of men who owe their education, refinement, accomplishment, to the very Christianity they attack. The cubs first nurse the dam and then turn and strike their fangs into her breast. Civilization itself is turned into the stronghold of unbelief; its imaginations and inventions are high towers that exalt themselves against the knowledge of God and the thoughts of our great thinkers have not been brought into captivity to the obedience of Christ.

We have the ripest form of worldly civilization, but the

RIPENESS BORDERS ON ROTTENNESS;

while men boast of the fabric its foundations are falling into decay, and that awful anarchy which is the last result of atheism even now threatens to dissolve society itself. Government is rendered helpless by the destructive forces which science has put into the hands of the ignorant and lawless. The ballot and the bullet alike become weak in competition with dynamite, and war becomes impossible until men are ready for mutual extermination.

There are not wanting those who openly affirm that the millennium is a present fact—this is the millennium! In these days of popular education and rapid locomotion "many run to and fro in the earth and knowledge is increased. In the marvelous triumphs of electricity in telegraph and telephone, the lightning is literally coming from the East and shining unto the West; in the grand achievements of artificial irrigation, agriculture, and horticulture, the wilderness and solitary place are already glad, and the desert rejoices and blossoms as the rose. In the Atlantic cable and kindred transoceanic lines, and the giant steamships that move round the world with such incredible speed, there has come to be no more sea. In the peace societies and courts of arbitration the nations learn war no more.

In the wide dissemination of the Scriptures in nearly three hundred dialects and the dispersion of missionaries in all the lands, the earth is already full of the knowledge of the Lord as the waters cover the sea. In the practical sympathy and unity of all evangelical believers our Lord's prayer is fulfilled,

THAT THEY ALL MAY BE ONE.

In the civilization and enlightenment of the rude and barbarous tribes, the cow and the bear feed; the carnivorous become the graminivorous; the lion eats straw like the ox; the wolfish rapacity and leopard-like ferocity of savage natures is transformed by civilization into lamb-like gentleness. Nay, the prophetic language finds a still more startling fulfillment in the fancy of some, for the English lion and the Russian bear have both become Christian nations, and the little child, youngest born of the great nations, the American Republic, is leading all the rest. Why look for any other millennium when these and other marks of fulfilled prophecy are furnished in current history? Even the symbolic contest of Michael and the dragon may be found in the wars between England and China, whose symbol is the red dragon, and which drew about a third part of the human race after it. And in that war the dragon prevailed not! In a way scarce less frivolous than this have we known modern advocates of an existing millennium to torture prophecy, warping the testimony of the word to fit the crook of their notions.

If the purpose of this last and highest dispensation is to convert the world, developing a millennium by a process of assimilation, this dispensation is so far a failure. That the world has made progress we have already admitted, but it is not progress toward salvation. There have been seven golden ages of history, those of the Ptolemys in Egypt, Pericles in Athens, Augustus in Rome, Leo X. in Italy, Ivan III. in Russia, Louis XIV. in France, Elizabeth in England, but they have all been

AGES OF MORAL PROFLIGACY.

Our golden age is far from unfolding even the promise of a millennium. Beyond any past age science, invention, intelligence and education have reached a lofty level, but human wisdom is a Greek arch, rising high above the earth only to curve back to earth again, instead of a gothic arch, whose highest reach points still upward. The material conditions of the world may advance only to develop materialism, magnifying things seen

and temporal and obscuring the unseen and eternal.

I fear we shall be compelled to reconstruct our notions of the millenium and the process by which it is to become a reality. The Word of God does not represent it as a human development, the outcome and outgrowth of civilized or even enlightened society. In the interests both of truth and of evangelism we need to emphasize the fact that the millennium is not a culmination of human progress along an inclined plane of gradual ascent, but the era and epoch of a divine force uplifting, renewing, and transforming human society.

The dream of the image of world power is divinely interpreted by Daniel as a vision of what should be thereafter. There is no hint of assimilation or incorporation of even the best worldly elements into the kingdom of God. Instead of this there is a process of comminution—crushing, crumbling, grinding, pulverizing—that the wind may sweep all away

LIKE CHAFF FROM SUMMER THRESHING

floors. The stone, cut out without human hands, grows without human aid, refusing to incorporate with itself clay and iron, or even silver and gold, rejecting alike the best and worst, most precious and most worthless. That stone is a millstone grinding all alike to powder.

What is the teaching of all this but that the kingdom of God is essentially celestial in its nature and elements? As the wheat does not change the tares so that both are bound in the same sheaves, or the good fish the bad, so that both are put in the same vessels, so the stone does not change the elements of this world, growing by assimilation and accession. This world has ever been only the foe of God, neither worthy nor capable of such transformation and incorporation; its end is to be burned. There will be gold in the city of God, but not coarse opaque metal; it will be transparent like burning crystal or golden sheen of sunlight. The rapid growth of the mustard-seed may mean for the kingdom of God a worldly expansion not wholly of God, attracting to the shadow and shelter of its branches the very birds of the air which catch away the newly sown seed of the kingdom and hinder the harvest. The leaven may represent a false and carnal principle pervading the kingdom as a fermenting element, increasing outward bulk but introducing the forbidden thing.

As Scripture does not teach such a millennium as many look for as the final evolution of human society so the facts do not encourage such expectation. It is patent to the careful observer that so far little progress has been made toward converting the world and those who have cherished such a hope and wrought for such a result, confess that the prospect disheartens. After nearly nineteen centuries of Christian history only

ABOUT ONE-FOURTH OF THE RACE

is even nominally Christian; and three-fourths of these ignorant of the Bible itself and swayed by superstition and priestcraft are but one remove from paganism; the small remaining fraction, nominally Protestant, includes less than thirty million church members. At this rate of progress, it would take a cycle of centuries to convert the world to even a nominal Christianity.

Without being conscious of morbid despondency or pessimism, we cannot but think the present condition of both the world and the church calculated to dishearten of any Christian worker who looks for a millennium upon scientific principles of development, by a process of evolution with natural selection and survival of the fittest. Optimists triumphantly array facts and figures to prove the progress of Christianity; but if "facts and figures do not lie" they are sometimes arranged and arrayed in deceptive forms and combinations. The immense "numerical progress of Christianity is like a soap bubble, brilliant but illusive. For example, Seaman's "Progress of Nations" gave the total number of Christians, in 1880, as 317,152,099; and in 1886 this number is swelled to 350,000,000, or one-fourth the population of the globe.

What intelligent man can be misled by such a marshalling of figures: "Of this vast host at least 175,000,000 are under papal sway, and millions of them do not know the Bible from the prayer-book, and are virtually heathens. Eighty millions more are adherents of Greek and oriental churches, having a form of truth and godliness, but denying the power thereof, to both oriental Catholics and oriental Armenians and Nestorians, evangelical Protestant Christendom sends missionaries as to Mahommedans and pagans.

ONE HUNDRED MILLIONS

of "Protestants" remain, but not all are true disciples who are identified with Protestant governments, communities or even churches. Within the ranks even of the Protestant ministry we find included attitudinarians, latitudinarians and platitudinarians, or or ritualists, broad-churchmen and liberalists and retailers of insipid commonplaces; among church members formalists who substitute rites and ceremonies and sacraments for renewing grace, and nominal professors who enter the church at a given age as they would the army, and with no more thought of spiritual qualifications. Nay, as Bishop Foster says, the so-called Protestants are "divided into five hundred

sects, and this number of their strength includes also all the thieves, ex-convicts, the debased, bosotted, the speckled and streaked in Christendom." We may add, it includes not only scientific sceptics, but materialists, pantheists, and atheists; the blatant blasphemer who goes about lecturing against the Bible, and with his putty-pipe and popgun of cheap satire and borrowed humor, "drawing on his imagination for his facts and on his memory for his wit," must be ranked with the Protestants, because our scientific analysis and classfication do not provide a separate species for the man who in pointing out the mistakes of Moses principally reveals his own. And when we come down to the rock basis of solid facts, we find less than thirty millions of church members who can with any fairness be counted as disciples.

It was such insight into the reality of things that constrained such men as Thomas Chalmers to confess that his previous conceptions of the progress of Christianity and the teachings of Scripture had been erroneous, that led him to examine the whole question anew and to write to Mr. Bridges, in 1836, "I am far more confident than I was wont to be

THERE IS TO BE A COMING OF CHRIST,

which is to precede the millennium;" and in 1847 to write to Dr. Horatius Bonar, "I approximate much nearer to your prophetical views than I did in my younger days." Hear again Bishop Foster, speaking on "The Outlook of the World for Humanity," "There are some who too fondly anticipate a millenium. Is our faith supported by existing facts that indicate such a result? I believe that we have drifted so much into enthusiasm that we forget the facts. There is a lack of information on the progress of Christianity. The facts are misstated daily in pulpits all over the country. Ministers hesitate to present the worst side for fear of causing discouragement. They create hopes that are never to be realized. We are not at the dawn of the millenium. Compared with the work to be done the past is nothing. Our children's children for ten generations to come must labor harder than we are doing to accomplish the conversion of the world."

We are told that tares and wheat grow together and ripen side by side till harvest time; and this is what we see to-day. However faithfully we sow the seeds of the Kingdom, Satan's agents outstrip us in sowing tares; disciples are so closely united that only infallible wisdom can discriminate. The parallel development of evil and good will go on until He comes who will separate them for the fire and the garner. Every cast of the gospel net encloses but a few fish out of the world-sea, and even these embrace both the evil and the good, and so

IT WILL BE UNTIL THE END.

Has Christianity—has Protestantism then been a failure, and shall we give up the task as hopeless of evangelizing the world? By no means. Failure is a comparative term. If God meant to accomplish the conversion of the world in this present age, so far there is disastrous failure. But if tares and wheat are to grow side by side, and side by side ripen till the harvest; if the gospel net, ca st into the wide world-sea is not to inclose all the sea, but only the select number, and even those inclosed include both bad and good, "sword-fish" and "toad-fish," "man-sharks" and "devil-fish," as well as the delicious cod, the blood-tinged salmon, and the angel-fish, then far from failure, there has been and is exactly what the Lord himself purposed and prophesied as the outcome of thisdispensation.

To see this truth taught in the word and wrought out in the acts of the Holy Ghost and the facts of history from Christ's ascension until now, is to kindle in the despondent breast of a weary workman a new celestial fire of contagious courage and enthusiasm. The handwriting on the wall of this world's palaces of riot and revelry, selfish luxury and profane sensuality may be a sentence of doom, "numbered," "weighed," "wanting," "divided:" but it is the handwriting of God. What if we behold,

> Right forever on the scaffold,
> Wrong forever on the throne;
> Yet that scaffold sways the future,
> And behind the dim unknown,
> Standeth God amid the shadows,
> Keeping watch above His own.

WE ARE NOT DISMAYED

by the double development, the parallel progress of good and evil all along the age. With a holy hopefulness, not as attempting to achieve impossibilities, but as working with God in faith toward a result as sure as His existence, we go to preach the gospel everywhere—to sow the seed of the Word and become ourselves the seed of the kingdom in the whole world field. We see God going before a little Gideon's band, opening doors everywhere and giving access to all nations in His own time and way. We see converts gathered in all lands, but is only an exanastasis, an out-resurrection from among the dead; the great mass still lie in the profound sleep of spiritual death. But it is God's work gathering into the body of His bride the elect witnesses from all nations. The number grows larger, but it is still the

few that find the strait gate and narrow way. "Iniquity abounds," and "the love of many waxes cold;" but that abounding iniquity in the world and coldness in the church only draw the few holy ones into closer fellowship with each other and closer walk with God. Nay, we are not disheartened in our evangelism by apostasy in the church itself. If the "progressive orthodoxy" of a "new theology" insinuates its subtle serpent coils into theological seminaries; if the "supremacy of the ethical conscience" supplants the supremacy of the cross of Christ in the faith of many a believer; if the speculation on "probation after death" embolden men in sin, harden them in impenitence and cut the nerve and sinew of foreign missions with those who believe and teach it; if millions of believers are by mighty tidal waves of errors swept away from all

MOORINGS OF DOCTRINE AND DUTY,

and the ancient land-mark which the fathers set up are all removed, we are not surprised or disheartened. Prophecy is only finding its Champollion in history; and the obscure hieroglyphus on it monuments have an interpreter. We are persuaded only the more firmly that God rules, and is surely working out His plan. In time to come we expect to see the evil come to its awful ripeness—the full corn in the ear; sin more abundant, flagrant, insolent, triumphant, presumptuous, blasphemous. But this is only the devil coming down, "having great wrath because he knoweth that he hath but a short time." And as surely shall we see Enochs and Elijahs walking closer with God as those who await translation!

Our evangelism is not robbed of its entnusiam because after nineteen centuries truth and faith, purity and piety are still with the minority. They always were, from Abel's martyrdom till now. In the times of the flood, of Babel, and of Sodom, of Elijah's despondency and Christ's rejection, of the Dark Ages and the new dawn of the Reformation, of the birth of modern missions and the awful maturity of modern worldliness, it has been the comparative few who have entered into the secrets of God. There is not to-day a godly pastor in all Christendom who would think of depending on the bulk of his church membership for prevailing prayer, divine passion for souls, holy self-denial, or even consistent living. We must all learn not to associate power with mere numbers, or to think of God as on the side of the heaviest battalions, to those who would work or war with a will, only while backed by the majority, a candid survey of the facts in the world and in the church will cause a congestive chill that kills all evangelism. But he who is

WORKING UPON A BIBLICAL BASIS

can bear to see the rose-colored cloud of poetic sentiment dissipated and the bald, bare peaks of fact stand out unveiled. He is God's servant. The plan of the campaign, the map of the field of conflict, the weapons of warfare, the strategy of the march he leaves with the general-in-chief. Into the very thickest of the fight, surrounded by the smoke of battle, dimly seeing even his scattered fellow soldiers, it is enough for him that he is obeying marching orders, that the white plume of his leader still moves before him, and the clarion peal echoes all along the lines, "Go ye, disciple all nations!"

This is not a mere question of the interpretation of doubtful Scripture or of historic facts, for undoubtedly both the word of God and the witness of history may be read through colored glasses or distorting lenses. But the interpretation we adopt has a vital relation to the courage and confidence and hopefulness of our evangelism.

What is more discouraging, disheartening than hope not only deferred but defeated. In its actual religious state the world is no nearer a Scriptural millennium than it was hundreds of years ago. Civilization is not Christianization, nor culture piety. None more obstinately resist the direct appeals of the gospel than the worldly religious moralists in our congregation: they are the modern Pharisees, who crucify the Son of God afresh, and the publicans and harlots go into the kingdom of God before them; and the gospel has often cast out the demon of ignorant superstition only to find the house reoccupied with seven demons, all the absurdities of scepticism and rationalism preferred to faith.

The remedy against

DISCOURAGEMENT AND DISPAIR

may be a reconstruction of our hope itself. If we have been looking for a result which the word of God does not warrant, if the Scriptures do not represent the conversion of the world as the end or the aim of the present dispensation some of us have been working on a wrong basis, trying to achieve impossibilities, and of course we are discouraged.

The soldier who mistakes the object of a campaign may see all the movements of the army in a false light. If he thinks the whole force of the foe is to be captured and converted into loyal adherents, the capture of a few leading strongholds is only the next thing to an absolute defeat. But if he learns that orders from headquarters so direct, and that subordinate officers are carrying out the plan of the great commander, seizing and hold-

ing in all parts of the enemy's territory the representative fortresses which command the situation, waiting until the general in chief himself arrives on the field with re-enforcements, sounds his imperial clarion along the whole line of battle, and leads on all his hosts to one overwhelming charge. What before seemed next to absolute defeat is now the preparation for final and complete success.

We believe that the word of God will be found on closer study to hold up before us no hopes which are not even now steadily moving on toward full fruition. Nowhere is the purpose of this dispensation represented as the conversion of the world, but always the outgathering from the world of a people for God. As Anthony Grant sententiously said in the Bampton lectures of 1843, "The gospel is not to be in all places at all times, nor in all places at any one time, but in some places at all times and in all places at some time." God purposes that everywhere the banner of the cross shall be lifted as a witness to His grace, and that the church with all its institutions be planted

AS A CONFIRMATORY WITNESS;

that all who are of the truth hearing, shall follow the shepherd's voice and be gathered into the fold. And then shall the end come. A new dispensation inaugurated by the king's personal coming shall gather all the scattered sheep into one flock and achieve triumphs over sin and Satan, to which all previous victories are as ripples to mountain billows or grey dawn to blazing noon.

Our Lord's second coming is a center both of convergence and divergence; all Scripture converges in it, and all final success radiates from it. It is no small matter to have a rational Scriptural hope, for hope is one of the main factors in a joyful, serviceable life; the blow which cuts off expectation is crushing. [The decreptitude of old age is shown by this; "desire shall fail," and then it is that strength also fails, and even the grasshopper becomes a burden.] Whatever quenches aspiration and chills enthusiasm tends to kill hope, and when expectant "desire fails," even the lightest load is an unsupportable "burden."

Many an earnest disciple who has begun working in expectation of a world's conversion has been constrained either to abandon his wrong basis or his fruitless work.

Let the believer once get this scriptural conception as an intelligent conviction rooted within him and he

ORGANIZES VICTORY OUT OF DEFEAT.

Hope that has lost her wings plumes herself for tireless flight. The dirge at the grave of buried expectation changes to the song of rejoicing at the rent tomb from which expectation rises to a new and deathless life. He sees that Satan has no advantage. God's eternal purpose marches on through the centuries and marshals even Satan's forces into line. The whole world with all its oppositions becomes but the scaffolding about the church of God, to be used in its construction, and torn down and burned up when the capstone of God's building is laid.

The Apostle James in inspired words outlined at that first church council the whole plan of the divine architect and builder.—(Acts xv. 15.)

"Simeon hath declared how God at the first did visit the gentiles to take out of them a people for His name. And to this agree the words of the prophets, as it is written: 'After this I will return and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up that the residue of men might seek the Lord, and all the gentiles upon whom My name is called, saith the Lord, who doeth all these things.'" And the apostle significantly adds, as though to assure disheartened disciples that God's plans steadily advance toward completion—"known unto God are all His works from the beginning of the world."

We are not entrusted with a world's conversion, but with its evangelization. The power of man, or of all men combined, cannot convert one soul; that takes Omnipotence, and to combine a million impotences,

WILL NOT MAKE ONE OMNIPOTENCE.

We are responsible, not for conversion, but for contact. "Go ye into all the world and preach the gospel to every creature." There our commission begins and ends. With results we have nothing to do, and are incapable of tracing or guaging them. We are to sow beside all waters, and much seed will be borne by the receding flood to distant fields whose harvests we shall never see or connect with our sowing until hidden secrets are revealed. It is enough for us that God's pledge is given. "My word shall not return to me void; it shall accomplish that which I please and prosper in the thing whereunto I sent it." It is no matter of small moment to get God's point of view and look at this world through His eyes. From that high outlook all needless discouragement vanishes like a cloud, and we breathe the inspiration of a hope that shall never be ashamed, and behold a prospect bathed in the eternal sunlight of his promise. He has told us His pleasure, and the mission whereto He sends forth His word:

first He gathers out from the nations His own elect, then all Israel shall be saved, the times of the Gentiles being fulfilled; and then shall come the true millenium when 'the earth shall be full of the knowledge of the Lord as the waters cover the sea."

This promise and prophecy all history is fulfilling. Watch the historic panorama unroll! see each new scene in vivid colors fill out the shadowy outline pencilled by prophecy. Ever since Pentecost gave the tongues of fire God has been visiting nation after nation to take out of them a people for his name. At first the door of faith was opened to the Jew, and the proselytes,

GATHERED FROM ALL NATIONS,

returned like the Eunuch of Ethiopia, to bear witness among the nations where they dwelt. Then the door opened to the Samaritans, Syrians, people of Asia Minor and Greece; then Italy, Gaul, Britain, Germany, and so on till, in our day, God successfully flings wide the portals of India, Burmah, Syria and Turkey, Siam, Japan, China, Africa, Corea and the isles of the sea; yea even the Papal strongholds, France and Italy.

And now Thibet, the shrine and throne of the Grand Lama, the capital of Buddhism, is about to open her two-leaved gates. God is doing just as He said in all these nations, and in some on a grand scale, taking out a whole people for His name. Witness the Hawaiian Isles, now a Christian nation; the half million native converts in India, the scores of self-supporting churches along the Tigris and Euphrates, the Kho-Thah-Byu Memorial Hall, rallying and radiating center for twenty-five thousand Christian Karens; new Japan, with its giant strides unparalleled even by Pentecostal days; the thousand churches of Polynesia, McAll's hundred gospel stations and thousands of converts in atheistic France, Madagascar becoming to Africa what England is to Europe, and China gathering her converts and turning them to evangelists.

Starting from Palestine over eighteen centuries since, and moving westward, the flag of the cross has been successively unfurled in Jerusalem, Antioch, Rome, Alexandria, Constantinople; been borne from shores of Britain to a new world across the sea; then across that new world to the Pacific and the isles of the sea; then across the Pacific to Japan and Corea, and the various lands from the Chinese sea to the Arabian gulf and the Golden Horn; and so completing the circuit of the globe we have once more set up the standard

IN THE PLACE OF THE CROSS

Meanwhile, the girdle of missions is widening into a zone, spreading northward toward the icebergs of Greenland and the snow castles of Siberia, and southward toward the cape of Good Hope and the Land of Fire. We have only to push the lines of missionary effort, until every nation is reached with the good tidings (and hopes shall reap the ripe fruition of Scripture promise). Then, when from gentile nations the last disciples shall have been gathered and incorporated as a member into the body of Christ; when the ecclesia—the called-out ones—shall be complete and the bride hath made herself ready, the Bridegroom shall return to claim his own. The fulness of the gentiles being come in, the blindness of Israel shall be removed; through unveiled eyes, dimmed only with penitential tears, "they shall look on Him whom they pierced" and "wounded in the house of His friends," and "so all Israel shall be saved," and the fallen and ruined tabernacle of David be rebuilt. Then shall the residue of men and all the gentiles see the salvation of God.

The second coming of our Lord is thus vitally related to a world-wide evangelism, for it supplies a motive power in an intelligent and scriptural hope that knows no defeat or disappointment, but rejoices in the visible and perpetual progress of fulfilled prophecy and verified promise. The workman who was the more weary because he looked for results that never were promised and never will be realized, now reading with clearer eyes the purpose of God as enfolded in scripture and unfolded in Providence, lifts up his head; a new joy fills his soul; out of failure courage is born. He sees that he is sent forth

NOT TO CONVERT ALL, BUT TO PREACH

to all the gospel of witness, and from the four winds of heaven to gather out God's elect. Looking for no universal triumph of the gospel until the coming of the King, he is not disappointed.

Our evangelism will be both successful and hopeful, only so far as not misguided by some impracticable scheme having no Scriptural warrant, and aiming at impossible results. Right apprehension of our mission and commission furnish us food and drink. We go forth to work out the decreed, declared plan of God to every land, in His name to call His sheep into the folds, looking for the chief Shepherd to appear and gather all into one flock. No failure can bow us down, for no failure can come. What the promise justifies, results realize. Events evolve what God's eternal plan involved; every crisis was foreseen and provided for. "Known unto God are all His works from the beginning of the world," and He is never taken by surprise. Even the receding

wave only prepares for the returning billow that touches higher floodmark.

5. And so we reach our last argument. Our Lord's coming furnishes a motive to world-wide evalgelism in emphasizing duty rather than success, and our commission rather than apparent results. "Go ye into all the world and preach the gospel to every creature" is a precept, not a promise—our marching orders, not an assurance of large ingatherings. The kingdom of God cometh not with observation, neither shall men say Lo here, Lo, there, as those who point to sudden, startling marvels; great results there have been, and greater there may be, but they are not positively promised until the King by them celebrates

AND SIGNALIZES HIS COMING.

Thus, while pre-millennialism is charged with cutting the nerve and sinew of foreign missions, it supplies their perpetual incentive and inspiration in teaching us that duty is ours; results, God's.

But the faithful evangelist has a promise far richer than any that looks to a wordly standard of success. "Lo! I am with you alway, even unto the end of the world." All through the working and waiting there is a presence, and that presence is power. Results small in man's eyes are great to Him who judges not not by quantity, but by quality. Working with and under the Captain of our salvation, the sense of His presence, the consciousness of His leadership, the assurance of His approval inspire, encourage, enrapture. We may see but a small part of the world field actually sown with the seed of the kingdom, and what is sown may bear but little fruit. The birds of the air may catch away much seed even while we sow; the promptness of its reception may often show how shallow is the soil, in which are no deep conviction, strong affection, rooted resolve; growth that is so rapid and promising may prove lacking in vitality and vigor—a long stalk without ear or kernel—a kind of ecclesiastical uprightness, but no seed of propagation to insure a fruitful evangelism. But some good seed will fall on good soil and yield thirty, sixty, an hundred-fold, showing how God's power abides in the seed and works in the soil. "Instead of the thorn shall come up the fir tree, and instead of the brier the myrtle tree, and this displacement of noxious, offensive, hurtful growths by the fruits of God's own husbandry shall be to the Lord for a name—for an everlasting sign which, though all others fail,

SHALL NOT BE CUT OFF."

6. Thus far our only arguments have been theoretical and philosophical. But we ought not to leave such a theme without at least a word as to the experimental and practical proof found in the actual effect of the hope of the Lord's coming upon saintly souls. The facts are indisputable that from the days of Paul down to those of Christlieb and Moody, Newman Hall and Stanley Smith, the most earnest and ardent evangelists and missionaries have acknowledged this truth as the grand inspiration of their evangelism. The charge that premillennialism "dishonors the Third person of the Trinity and tends to cut the nerve of all missionary and evangelistic enterprises, is based either upon unreasoning prejudice, entire misapprehension of the truth, or total ignorance of the facts.

The mention of such names as Alford and Graham and Craven and Christlieb and Harnaek and Delitzsch and Kellogg is enough to show that scholarly exegetes and theologians are represented among the advocates of this view; it is quite enough to name Spurgeon, Newman Hall, Chalmers, Mackay, Bonar, Bishops Ryle and Baldwin and Nicholson; Haslam, Muller, Guinness, Radstock, Varley, Pentecost, Whittle, Needham, Moody, Hammond, Munhall, Brooks Goodwin, Gordon, Moorhead, to show that this hope neither interferes with soundness in the faith, nor with power in preaching, nor with evangelistic zeal.

But we have better work to do

THAN TO DEFEND THE DOCTRINE

by the mention of distinguished names. A truth can not become a lie because it has not won believers among rulers and pharisees, or has no adherents in Cæsar's household. The claims of the truth are quite independent of its following.

A deep conviction, a mighty persuasion sweeps over us like a mighty tidal wave, beneath whose majestic movement all lesser issues are buried. If we discern the signs of the times, the very redness of the evening sky is a hint of the dawn of a new and fairer day. In view of the present crisis of missions, we ought to forget all minor interests and issues and hasten to bear the good tidings to the earth's remotest bounds.

At last, after nearly nineteen centuries the world is open to the gospel. God has flung wide the gates of India, broken down the wall of China, unsealed the ports of Japan; Africa is girdled and crossed, Turkey and Burmah, Korea and Siam invite missionary labor, and France and Italy and Mexico welcome an open Bible and a pure gospel. This has been a divine unlocking of closed doors, with the keys of commerce and common schools, printing press and medical science, arms and diplomacy; nay, even famine and fever and massacre, like "the great armies" of locusts and caterpillars and

cankerworms, He has used to force an entrance to Satan's strongholds. What inspiration to zeal and activity when the shining pillar moves before us, and the power and presence of God assure a victory.

IT IS THE STORY OF JERICHO

repeated in modern history. The little missionary band have barely compassed the heathen world, not seven times, but once, bearing the ark and blowing the trumpets, and the walls have fallen flat wherever God's little army stands, the wide world round, every man needs only ascend up straight before him through the breach and take the city. Already the same Omnipotence that has wrought preparation has wrought transformation, and in every field, however unpromising, we have fruits from gospel seed, thirty, sixty, and even a hundred-fold. The harvest is so much more plenteous where the laborers are few that it seems as though Christendom could afford to send half her workmen from home fields to foreign for the sake of reaping larger and even quicker results.

If we do not sow these wide and open fields Satan will. In some quarters the house is empty, swept and garnished, waiting an occupant; peoples disgusted with idols and ignorance, fling away their superstitions and are left without a religion. We must not sleep; our sleepless foe will pre-occupy the house and sow trees in the fallow field. Let the church of Christ but be a pathetic and neglect her opportunity and irreparable damage will ensue. We are sending but one out of fifty-six hundred church members to carry the good tidings abroad, and $1 out of perhaps $1,500 income to support those workmen. The consecration of self and substance in the primitive church leaves ours so far behind that our apathy verges upon apostacy.

This gospel of the kingdom must first be preached in all the world for a witness unto all nations; and then shall the end come. There is a legitimate way of hastening toward, and hastening that end; promptly occupy every open door and amply sow every open field. While we pray Thy kingdom come, we may do much to answer the prayer. The whole creation groaneth and travaileth in pain together, waiting for an apathetic church to do its duty. A thousand

MILLIONS OF HUMAN SOULS

will go down to the grave without light or life, faith or hope, within our generation; one hundred thousand die daily, and thirty millions of evangelical Christians stand idly by and see this wholesale descent into eternal darkness unmoved. Remember there are three hundred Christians who have the message of life to every one of that hundred thousand that each day pass into the great unknown. How far-reaching and potent might be the evangelism of these millions of Protestant believers if organized, economized, and vitalized by the spirit of God and the spirit of missions!

Brethren of this conference, over eighteen hundred and fifty years have passed since the rent tomb, and veil of flesh of Jesus of Nazareth opened a path of life to every believing soul. Through those eighteen hundred and fifty yeays it is estimated that eighteen times the present population of the globe has gone down to the grave from the various mission fields ignorant of the gospel of Christ. Through these eighteen hundred and fifty years, He who is of purer eyes than to behold evil has been hourly confronted by the woe and want and wickedness of heathenism; through all these years God has been preparing his church to enter these now opened doors, and He who was cut off without generation has been waiting to see of the travail of his soul and be satisfied, waiting for his bride to make herself ready and put on her beautiful attire. During the last one hundred years of modern missions, what a series of providential interpositions and gracious manifestations have set the seal of God's sanction upon the missionary work! What colossal obstacles have been removed, what gigantic barriers have subsided, what glorious successes have been granted, the triple marks of divine approval! And do we yet hesitate? Let the shout of this conference arise as the sound of many waters, rallying the Lord's hosts to the onset, that the last fortress of Satan may be stormed and the flag of the cross be everywhere unfurled!

Letters of greeting will be read to-day from Mr. Moody, the Rev. Dr. Bonar, Bishop Ryle, of England, and many others.

SECOND DAY.

OPENING EXERCISES.

LETTERS OF REGRET.

Notwithstanding most unfavorable weather the attendance at the morning meeting of the second day's session of the conference was encouragingly large. The Rev. George C. Needham conducted opening religious exercises, consisting of the singing of several hymns, and prayers by the Rev. Dr. F. W. Baedeker, of Weston Super Mare, England, and the Rev. Jacob Freshman, of the Hebrew Christian Church, of New York. Letters of greeting and blessing were then read from Mr. Moody, the Rev. Dr. Bonar, of Glasgow, Scotland, and the Rev. Dr. Archibald G. Brown, of London, the Baptist preacher. These letters were as follows:

WHEELING, W. Va., Nov. 5.—My Dear Brother: The pressure of work and binding engagements will prevent my attending the conference. I feel for the purpose of the conference the greatest sympathy. May it result in a spiritual quickening in all the churches.

The coming of the Lord is to me a most precious truth and constant inspiration to work.

There can be no better preparation for the Lord than breaking the bread of life to the perishing multitudes.

My prayer is that the conference may result in sending every minister out to evangelistic work this winter. Evangelists can not do one tenth the work called for. Pastors must assist each other. May the Spirit of the Lord for service come upon each one attending the conference. Yours sincerely,

D. L. MOODY.

To Mr. George C. Needham, Secretary.

EAST LONDON TABERNACLE, BURDETT ROAD, October, 1886.—Dear Brother: I am too pressed with home work to be able to write you a paper, however brief, on so important a subject as prophetic teaching. With you I deeply regret that dispensational truth is so ignored. The general idea seems to be that through the influences of Christianity, school boards, etc., the world is going to gradually "level up" into a paradise for Christ. I confess I see nothing of this in the word. If I rightly understand my Bible, this dispensation, like every other, is to end in judgment. Christendom is apostate as well as the world, and is hastening on to her doom. For many years I have found the hope of our Lord's return my brightest joy and my most powerful inspiration for unwearied service. I have no expectation of the world getting better prior to His return, but, on the contrary, expect evil to become yet more pronounced, and this with "a form of godliness," but destitute of power. Conventional religiousness, that knows nothing of the life of Christ in the soul, is too much mistaken for Christianity. I expect that to abound at his appearing. It is, however, a cold, selfish, worldly thing, and will receive judgment at the hands of the Lord. I am looking for Him and waiting, either to be caught up to meet him, or share in the blessing of the first resurrection. With much personal love, yours, in Christ,

ARCHIBALD G. BROWN.

GLASGOW, Oct. 20.—Dear Brother: I have received your notice of the Bible and Prophetic Conference, and read it with deep interest. You ask me to state to you what I have found of benefit and blessing from the cherished hope of the pre-millennial coming of the Lord. In reply let me say that it is nearly fifty years (just before I began my ministry) since I first felt its power; and during all my ministry (now nearly forty-eight years) I can not recollect of any occasion on which I brought to a close the services of a communion Sabbath without reminding my flock of what was implied in "till He comes." As sure as we "sat down" at His table and "watched Him there" in His agonizing suffering unto death, so also we rose from the table looking to the crown and the kingdom.

But more particularly, His "blessed hope" has evidenced itself to be indeed a doctrine according to godliness by such effects as these:

1. It has cast a peculiar light on the pages of the Prophetic Word and on all the Word all through.

2. It has cheered me often when circumstances and times were dark and threatening. I have been able to "lift up my head"

when brethren were letting their "heads hang down."

3. It has proved itself to be an awakening doctrine. There are persons in my congregation who were awakened by listening to the warning: "Behold, I come as a thief."

4. It has also comforted very many saints; and, more than that, it has even led timid and doubting believers to full assurance. For example, a worthy and intelligent member of the church who could not get quit of uncertainty and fear was persuaded to study the subject of the premillennial coming of the Lord. He got deeply interested, and while thus engaged found his eye so continuously resting on Christ Himself that ere ever he was aware he was basking in the light of the law without a fear.

5. This farther let me say, that as for myself, it has stimulated me very greatly to do my utmost through the grace of God to gather in souls at home and abroad, by home mission work and foreign mission work. Though I can not say with old Jerome that "the sound of the last trumpet is ever in my ear," yet I can say that, from time to time, I have been stirred up with new zeal and earnestness in the work of the Lord, from the consideration—"so much the more as ye see the day approaching."

Believe me, my dear brother, your companion in tribulation and patience of Jesus Christ,

ANDREW A. BONAR.

THE REV. J. M. ORROCK.

OBJECTIONS TO CHRIST'S PREMILLENNIAL ADVENT CONSIDERED.

While there are many passages in the Holy Scripture which refer to the kingdom of Christ and His saints, there is but one in which the millennium is distinctly named and its coming foretold. But it should be distinctly understood that the repetition of a statement by God does not make it stronger. If it can be shown that He has spoken once, that statement is just as true and may be as fully depended upon as if He had spoken a score of times. The millennial passage is the 20th chapter of Revelation. In looking carefully at it you will find that the millennium is bounded by four notable events, two at the commencement and two at the end. Those at the beginning are bright and blessed, those at the end are dark and dreadful. At the beginning we have "the resurrection, the first," that of the "blessed and holy" and the binding of the devil and his incarceration in the abyss for a thousand years, commonly called the millennium. At the end we have the resurrection of "the rest of the dead," the unblessed and unholy—all who had not part in the first resurrection—and the loosing of the devil "for a little season." Now I want you to distinctly note the two events which come together at the close of the millennium. If you pause for a moment to think of what is involved in the resurrection of the unjust you will agree with me that

IT MUST BE A DREADFUL EVENT.

Think how vast must be the multitude brought from the dead at the close of the millennium, when it includes all the ungodly who have died from the first hour of time down to the last moment. Dr. John Gill, a learned Baptist commentator of the last century, held that the hosts of the ungodly thus brought on the earth again by the second resurrection will constitute the army of Satan, metaphorically denominated in verse 8 "God and Magog." They were his subjects previous to death; they are his subjects in the resurrection. They served him in the flesh and were deceived by him there; they will be gathered unto their master again after they have arisen, see him for the first time face to face, and be again deceived. There is no intimation that any saints will be deceived by him after the first resurrection. He can not reach them during the millennium, for he is imprisoned, nor at the end, for they are encamped and in "the beloved city" (v. 9). He only has access to his own subjects.

As to the state of things in the millennium itself the passage assures us that the subjects of the first resurrection live and reign with Christ, are priests unto God, and will never "be hurt of the second death," which is the doom of all the finally impenitent. This for them is the sabbatismos—"the keeping of a Sabbath"—which Paul affirms "remaineth for the people of God" (Heb. iv. 9). There was no higher dignity of old among men than that of kingship and priesthood; and by these figures we are taught the great dignity to which these "blessed and holy" ones will be raised, as well as their intimate communion and sacred fellowship with their glorious head. If Satan is bound and imprisoned when the millennium begins you will readily see that the condition of things then will be in striking contrast to what we have now. At present the devil is very punctual at religious meetings. Jesus said, when the word of the kingdom is preached "then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved;" but then his church-going will be ended. Now Christians are exhorted to "be sober and vigilant, for the devil, as a roaring lion, walketh about seeking whom he may devour;" but then his peregrinations will be stopped. All agree that when the millennium comes it will be a golden age; but whether to be enjoyed under the moonlight of Christianity, or under the sunlight of the glorious appearing and personal reign of our Lord Jesus Christ is the question at issue. All premillennialists take the latter view; and the diversity of opinion which exists among them is largely owing to what is read between the lines of the famous millennial text of Revelation. There are passages in the Old Testament which speak of blessings to Israel—whether conditional and forfeited, or otherwise—and these are brought over into the millennial age. Some bring more than others, and just to the extent that is done is the difference. But as to the fact that the millennium lies between two resurrections, and is ushered in by the personal appearing of our Lord Jesus Christ, we are a unit. To the views which are believed by us as a body there are

TWO CLASSES OF OBJECTIONS

made, those that pertain to hermeneutics—especially the interpretation of texts bearing on the resurrection, the judgment, and the state of things during the millennium—and those that are of a somewhat popular character. Of the first class I do not intend to speak. In some of the other addresses reference will doubtless be made to them. I shall dwell especially on the popular objections. And *first*, it is said that premillennialism leads to time-setting, and, by consequence of failure, to discouragement and infidelity. As Dr.

Gardner Spring puts it: "It is calculated to produce mischievous and fanatical impressions upon the minds of men in relation to the period of Christ's second coming."—*The Glory of Christ, vol. I. p.* 145. To this we reply: Time is an essential element of all biblical truths. There are prophetic periods mentioned in the Word which have reference to Christ, His Cross and crown and church. It is our privilege to prayerfully study these passages, but not to suppose that we are thereby to be made prophets. Post-millennialists as well as pre-millennialists have erred in calculations of definite time. The passing of a few years does not affect great historical events which are marked out on the pages of sacred prophecy. To illustrate: Suppose a person stands by the side of a marble monument in the midst of a group of others. He has in his mind a matter in which they are materially interested, and in his effort

TO BRING BEORE THEM HIS IDEAS

he takes a piece of chalk and on the stone before him makes figures and marks of different kinds. The months come and go, the winds blow and the rain falls, the frosts and snows of winter come and pass away. You stand the following summer by the side of that monument, but do you find that it is destroyed? No. The chalk-marks are gone, but the marble shaft rears its head just as it did before. So the passing of 1843 without bringing the Lord was as the chalk-mark; the passing of 1866 without bringing the millennium, as some post-millenarians expected, did not affect great historical facts. The passing of a year does not throw us back in the image of empires (Dan. ii.); into the head of gold—Babylonia; nor into the breast and arms of silver—Medo-Persia; nor into the belly and thighs of brass—Grecia; nor into the legs of iron—imperial Rome; but we still stand, as we have stood for more than thirteen hundred years, in Rome divided, awaiting the action of the mystic stone by which all world-powers will be overthrown and destroyed and the kingdom of our God established. There are some who hold that the Lord may come to-day; perhaps more that He will come soon; but all of us are agreed that when He does come it will be before the millennium. The position we endeavor to occupy is that of waiting, watching, and working in the blessed hope of the second coming of our Lord.

A *second* objection is that pre-millennialism leads to undue excitement and fanaticism. When proof is demanded we are at once referred to

THE GREAT ADVENTIST MOVEMENT

of forty or fifty years ago. Of those times we are told that ascension robes were made and used, and you could read all about them in the newspapers and magazines. Now, I have been connected with this movement since 1843. I saw some excitement then, but I never knew of a case of ascension robes being made or used. I am perhaps as conversant as anybody with the leaders in that movement. I have questioned them closely on the matter, and they tell me they never knew of a single case like the one in question, though they had investigated with great care. It would not be wonderful if such a case had occurred. But the reports of these cases have always come second-handed, and we have no hesitancy in pronouncing them falsehoods. The cry of fanaticism was made by the priests of the church in the days of the Reformation. The early movement of Wesley and Whitefield was attended with great excitement. I do not sympathize with fanaticism, but I believe that people of ardent temperament are apt to get excited over other things than religion. If it must be, I should rather be tied to a man that has fits occasionally than to a dead man. In the words of the late eloquent Dr. John Cumming, of England, a staunch Scotch premillenialist: "Mine be the rolling waves of the ocean rather than the putrifying Dead Sea. Mine be the roaring cataract rather than the stagnant marsh. Mine be all the excitement of living truth rather than the quiescene of pestilential error. 'A living dog is better than a dead lion.'"

A *third* objection is, that premillennialism is burdened with materialism, seventh-day Sabbath keeping, and other errors from which we had better stand aloof. Very likely. But many a good thing has been burdened by a bad one. The college of the apostles was burdened by a Judas, and the early church had dissensions. The reformation of the sixteenth century was almost wrecked on the rock of fanaticism. Premillennialism is not responsible for the vagaries that are charged upon it. This year the Congregational Union of England and Wales elected as its Chairman the Rev. Edward White, who is well known as a believer in "conditional immortality"—as the materialistic doctrine of the extinction of the being of the wicked is called on the other side of the sea—though it is really a misnomer, as all evangelical Christians hold to conditional immortality in the Biblical sense of the term. Others besides premillennialists have materialism among them; yet so persistently have many holding to the Lord's speedy coming pressed their views of the state of the dead and destiny of the wicked as to give the impression that the leaders in the revival of second advent truth in this country were materialists, and so are premillennialists generally; and yet this is an error. I hold in my hand a copy of the oldest prophetic journal in America, now known as *Messiah's Herald*, on the first page of which has stood for many years the announcement: "It is especially devoted to the advocacy of the speedy, personal premillennial advent of Christ, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, their renewal as the everlasting inheritance of the redeemed, and the establishment of

THE KINGDOM OF GOD,

rejecting, as it has from the commencement of its existence, the doctrine of the unconscious state of the dead and the extinction of the being of the wicked." Evangelical adventists are not materialists; nor are premillennialists in the various evangelical denominations to be thus reckoned.

A *fourth* objection is that premillennialism has the weight of numbers and scholarship against it. This is an old objection to God's truth. They said of Christ, "Whence hath this man letters?" and of some of the apostles that they were "unlearned and ignorant men." It was brought up at the time of the Reformation, and Luther said, "The multitude is always on the side of error." The time was when the objection had more weight than now. Those were the times when the people had to read the Scripture, if at all, in a foreign tongue.

"But Wicliff, by the grace of God,
In hand the Bible took,
And into English language turned
That ever-blessed book."

And since then translation has followed translation, until in the Revised Version we have the latest results of scholarship. Since the days of the "pious and profoundly learned Joseph Mede" (as his biographer calls him), who died in 1638, there have been many scholars who have committed themselves to the doctrine of the pre-millennial coming of our Lord. But we do not deem great erudition necessary to an understanding of either the last things or first things connected with our Redeemer and His work. If a man has good common sense, a fair English education, and is taught of the Spirit in the Word, he will know more of the mind of the Lord than college professors and doctors of divinity who are not humble enough to bow and

TAKE GOD AT HIS WORD

indeed, in reading some criticisms one is ready to question whether the writers really believe anything; for they seem more like men sinking in sand than standing upon a rock. The objection about scholarship has little weight.

A *Fifth* objection is that premillennialism requires the re-introduction of bloody sacrifices after the second coming of Christ, offered by the restored Israelites. As Dr. John C. Rankin expresses it: "For these favored ones the old sacrificial system and the former modes of worship which neither the fathers nor the apostles were able to bear, will be restored in part at least, if not in whole."

There are many premillennialists, however, who do not hold to the restoration of these bloody sacrifices during the millennium. This is one of the things that is read into the millennial text of Rev. 20. The Rev. George N. H. Peters, A. M., in his "Theocratic Kingdom of our Lord Jesus," argues ably against it, and shows that the principal text supposed to teach it, Ezekiel, chapters 40-48, does not sustain it. "The key to it," he says, "is not found in chapter xlii., 7-11, where the establishment of the theocratic rule is conditioned by, 'Now let them put away their whoredom, and the carcasses of their kings, and I will dwell in the midst of them forever *if* they be ashamed of all that they have done,' etc. It is expressly asserted that this prediction is given that they may be 'ashamed of their iniquities,' in order that what is promised may be verified. The simple question is this: Did the Jewish nation, after the prophecy was given,

REPENT OF ITS SINFULNESS

and manifest by its shame that it was worthy of such a reconstruction of its government? Let the facts as given in history witness, and we are forced to the conclusion that the reason why no such theocratic restoration * * * was effected was owing simply to the lack of a national repentance commensurate to the bringing it into operation. After carefully regarding the prophecies and reading the reasoning assigned in its behalf, we are forced to the conclusion that it is nowhere taught in the Bible, and that, therefore, no such apparent contradiction as is alleged can be legitimately forced upon our system."

This is the position which I was led to take many years ago, and is in harmony with the general rule of God's dealing with the nations as expressed through Jeremiah (xviii. 7-10): "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy it; if that nation concerning whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. (Illustrated in the case of Nineveh.) And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it (as in the case of the Jewish nation), if it do evil in My sight, that it obey not My voice, then I will repent of the good wherewith I said I would benefit them." Under this divine arrangement, and in harmony with the covenant made with Israel at Sinai, many things promised were not realized but have been forfeited.

A *sixth* objection is that premillennialism destroys the missionary spirit. A sufficient reply to this can easily be drawn from historical facts in the history of the church. Turning to I. Thess. i. 9, 10 we read: "Ye turned to God from idols to serve the living and the true God, *and to wait for His Son from heaven*, even Jesus whom He raised from the dead." This was the position of the church in the first century. Justin Martyr, in his "First Apology for the Christians," addressed to Antoninus Pius, the Roman Emperor, says: "You see all sorts of men big with the hopes of His second coming in glory, who was crucified in Judea, after which crucifixion you immediately became masters of their whole country." He calls it "the general expectation of His second coming; a truth your own eyes bear witness to." (Second century.) St. Cyprian, on the Lord's Prayer, speaks of Christ as the one "whom we day by day desire to come, whose advent we crave to be quickly manifested to us." (Third century.) Thus it will be seen that during "the three first and purest ages," as Bishop Newton calls them, when Christians "went everywhere preaching the word," the church was looking, not for the conversion of the whole world, but for her Lord. Her premillennial faith and hope was far from making her inactive; indeed, it had the very opposite effect.

In the dark ages there was but little missionary work done. The witnesses prophesied in sackcloth. In the great reformation of the sixteenth century the reformers, though not strictly speaking premillennialists, were not looking for the world's conversion before the Lord should come. John Knox, of Scotland, cried out: "There is no final rest to the whole body till the head return to judgment. (*Sermon on Isaiah*, 26.) Calvin said: "There is no reason

WHY ANY PERSON SHOULD EXPECT

the conversion of the world; for at length (when it will be too late and will yield them no advantage) they shall look on Him whom they have pierced." (*Institutes, Book* 3, *chapter* 9.) Luther, the great German, said in his comments on John x. 16: "Some in explaining this passage, 'Other sheep I have,' say that before the latter days the whole world shall become Christians. This is a falsehood forged by Satan that he might darken sound doctrine, that we might not rightfully understand it. Beware, therefore, of this delusion." So the work of the reformers in the diffusion of truth was not done under the influence of the present post-millennial hope.

Notwithstanding these facts it may be said that the theory must paralyze the missionary spirit; for if more are to be converted and saved *after* Christ comes than before—if the Jews and large remnants of the gentile

nations are to then be speedily brought in—why should we specially concern ourselves about them now? To this we reply: "Be it enacted," is enough for a loyalist; and if the King of kings has said, "Be it enacted: 'Go ye into all the world and preach the gospel to every creature,'" it is enough forHis loyal embassadors. Moreover, those who expect the offers of salvation to be extended to Jew and gentile after the Lord comes, hold that *before* He can come His mystical body must be completed, the number of His elect made up, the bride make herself ready; and by hastening forward this elective work, more speedily will be brought in the reign of righteousness. The thought, too, of rewards in that day (Dan. xii. 3), and of the superior dignity of those saved here and now urges them onward in the mission work. There are, however, many premillennialists who do not look for this extension of the offers of mercy after the Lord comes. They consider New Testament teaching to be explicit on this point, for example, Luke xiii. 24-29, Rom. ii. 6-16, II. Cor. v. 20-21, with vi. 1-2, II. Thess. i. 6-10, II. Pet. iii. To them this world is like a sinking ship; it is destined to go down in universal judgment at the end of this age, and all who are saved must be saved *now*. Such can not well do otherwise than work with a will to save souls. If the sun is near setting we feel that we must work the harder before the darkness comes.

A *seventh* objection is that the Scriptures teach the conversion of the world to Christ by the gospel; whereas by premillennialism "the gospel dispensation," as Dr. Rankin says, "is belittled into a practical failure." When asked for these Scriptures there are a few texts which, like "ready change," are forthcoming. Psa. ii. 8, for example: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." But why not quote the next verse to show what shall be done with them? "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Surely ruling with a rod of iron can not mean governing with the scepter of love, nor dashing them in pieces like earthenware denote the careful preservation of them, which must be the case if they are all to be converted and saved by the process. But do we not read in Isa. xlv. 23: "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow,

EVERY TONGUE SHALL SWEAR?"

We do; but the New Testament application of the text is neither to prove universal salvation for all time, as some affirm; nor universal salvation for a thousand years, as others, but a judgment to come. Paul says in Rom. xiv. 10-12: "We shall all stand before the judgment seat of Christ; for it is written, as I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give an account of himself to God." The truth taught is, that however much the claims of the Lord Jesus may now be denied the day is coming when all shall be brought to confess, whether willingly or otherwise, that He is King of kings and Lord of lords, though the confession of some then will no more save them than it did the demons at His first advent, when they exclaimed, "We know Thee, who Thou art, the Holy One of God" (Mark i. 23, 24).

But time fails me and I must close. I can only add that my conviction is, the lack of grace in the heart is the more common difficulty in the way of the reception of the doctrine of the speedy, personal, premillennial coming of our Lord Jesus Christ. The apostle affirms that "*the grace of God* which bringeth salvation to all men hath appeared, teaching us," not only "to live soberly, righteously and godly in this present world," but also to be "looking for that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ" (Titus ii. 11-14). In proportion then to our yielding to be taught by divine grace will be our interest in the prayer of the seer of Patmos, "Come, Lord Jesus; come quickly." Do you hesitate to join in it because should He come now He would find the world so unprepared to meet Him and so many must perish? Think again, that if He delays to come how many will die in their sins! and that whenever He does come He will find the world as it was in the days of Noah and of Lot—the multitudes in the broad road (Matt. xxiv. 37-39). Moreover, when we thus pray we petition the Lord to hasten forward the work that must be done before His return—to speedily "take out of the nations a people for His name." And then our world's history will end, as it begun, with Paradise. Earth's Creator will be its Regenerator (Rev. xxi. 1-5). The divine hand will sponge out the stain which sin made six thousand years ago. And when the redeemed "out of every nation, kindred, tongue, and people"—from the ranks of infancy and of riper years—shall find their everlasting home in the deathless land and sorrowless clime of the kingdom of God, it will be seen that, though all men are not saved, nor the whole world converted by the gospel, yet is not God's work in this and past ages "belittled into a practical failure?" The millennium comes, but the Lord of the millennium comes first; and His own coming will effectually answer every objection that has been raised against it.

PROFESSOR HENRY LUMMIS.

CHRIST'S PREDICTIONS.

The Rev. Dr. A. J. Gordon, of Boston, presided at the afternoon session, which was largely attended. After a hymn had been sung and a prayer offered by Dr. Gordon, Professor Henry Lummis, of Appleton, Wis., read the following paper on the subject, "Christ's Predictions and Their Interpretation."

Have we an open Bible? No one doubts that there is entire freedom to study the word.

But is this open Bible, after all, largely a sealed book? Is it so full of mysticism that it needs a mystical seer to reveal its true meaning? Was it written in such ambiguous style that it may be fairly understood, as were many of the ancient oracles, in either of two antagonistic senses?

The Bible needs no seer to unfold its thought. Its utterances are not parallel to those of Delphi or Dodona.

There are unquestionable difficulties in our sacred book. Some cases occur that the light enjoyed in the present life may never satisfactorily enable us to explain. The key has been lost, possibly never to be recovered. It may be that the name of a bird, of a reptile, of a plant, can never be identified with the thing. Perhaps the loss of a pre-

noun or of a negative of two letters makes a harmony of parallel passages impossible.

But how little of the holy volume is affected by a dropped word by an animal or a plant not identified. It is like the map of some bay or gulf. The trend of the shore is definite, though here and there there may be a minute cape unmarked, an estuary at the mouth of a small stream unnoted.

My theme directs attention to one line of thought. It is asked, sometimes seriously, are not the prophecies difficult to understand? A dogmatic yes is no uncommon answer. "Even the predictions of Jesus are to be understood only after they have been fulfilled" is the explicit affirmation of high authorities.

If this affirmation be true, it is also true that the Bible is largely a sealed book. The New Testament, which contains, as we have held, so clear a bringing to light of life and immortality in the gospel, gives, after all, only light enough to make the darkness visible.

I do not admit the affirmation. I insist that the New Testament statements conform to the laws of language as truly as do those of Xenophon. And the predictions of Jesus are as easy to be understood, even before their fulfilment, as are the utterances of Peter in his sermon on the day of Pentecost, or the words of Paul when he addressed the Athenians on Mars Hill.

The Savior's language in the sermon on the Mount is

NO SIMPLER, NO MORE NATURAL,

no more comprehensible than the language employed in his prohecies.

"Blessed are the meek, for they shall inherit the earth," is as easily understood by the masses as "Lead us not into temptation, but deliver us from evil."

Christ's "I will come again and receive you to myself," addressed to the anxious disciples, is no more mystical than the declaration, "Now ye are clean through the word which I have spoken unto you."

Some one may ask the meaning of mystical as here used. It is not taken as the opposite of literal. Figurative is the proper opposite of literal.

Evidently Christ's prophetic and likewise His didactic utterances, as quoted above, contain some figurative words. "Inherit," in the prophecy, is certainly figurative. So is "clean," in the text, Now ye are clean. Mystical, as employed above, signifies, having a secret or hidden meaning. I give an illustration.

An eminent interpreter in explaining the first chapter of Exodus writes thus: "By Pharaoh's daughter, I suppose the church to be intended, which is gathered from among the gentiles. She pities the infant; that is, the church finds Moses—the law—lying in the pool, cast out and exposed by his own people, in an ark of bulrushes daubed over with pitch, i. e,, deformed and obscured by the carnal and absurd glasses of the Jews, who are ignorant of its spiritual sense, and while it (the law) continues with them is as a helpless and destitute infant, but as soon as it enters the doors of the Christian Church it becomes vigorous, and thus Moses—the law—grows up."

It seems astounding that such interpretation ever prevailed in the church.

It has been well said of such exegesis: "A passage may be obliged to say anything or nothing, according to the fancy, the peculiar creed, or the caprice of the interpreter."

Our task is to maintain that none of Christ's predictions can be fairly treated like the above; that on the other hand they are just as easily apprehended by the common sense of the common people as are His teachings in respect to duty.

At the last supper of the Savior with His disciples He said: "All ye will be offended because of me this night." Peter promptly replies: "Although all shall be offended, yet will not I." Jesus says to him: "Verily, I say unto thee, that thou this day, in this night, before the cock crow thrice wilt deny me thrice." But Peter declared: "If I must die with Thee, I will not deny Thee." We have the fulfillment of this prediction recorded.

In the detail of Peters trial and fall many things are mentioned that are not contained in the prediction. That a maid should question him, that she should affirm; "thou wast with Jesus of Nazareth." That another should declare: "This is one of them." That Peter should utter profane words, do not belong to what had been foretold. But the three denials, the crowing of the cock twice, prior to the last denial, its occurence in the night of the very day on which the prophecy was made, these definite things did occur, they occured in the order foretold, the word used in the prediction exactly signifies the thing that takes place in the fulfilment of the prediction. The statement of the Saviour requires the adoption of no mystical sense to harmonize His words with the facts. A child of twelve, with ordinary intelligence would understand the prediction as Christ declared it and understand it just as well as he would the Evangelist's statement which gives the history of the fullfilment.

No special pleading can make a case, here, of prophecy not understood until its fulfilment. And one case like this overthrows the statement so often

made that a prediction can not be understood until it has been fulfilled. Peter understood

JUST WHAT HIS MASTER MEANT.

His positive assertion that he would not do what Jesus had said he would shows beyond a rational doubt his clear comprehension of the Lord's declaration. The essential features of prophecy are found in the warning given to the too confident Peter as really as in any prediction of Isaiah or of Malachi. What was thus given in sharp detail, naming the time, the things, the circumstances—not, indeed, all the circumstances, but what was least likely to have been suggested to mere human wisdom; was beyond finite vision and in the realm of the knowledge belonging to God only.

We respectfully ask that some theologian who holds the necessity of fulfillment for the comprehension of prophecy will sustain his claim by as pertinent a case. Eight years ago in an editorial in a prominent religious weekly published in Boston, after referring to the theory of literal interpretation of prophecy held by a school of exegetes, the editor remarked: "This canon of interpretation when once accepted must be honestly obeyed, and this literal interpretation leads to the most extraordinary and ludicrous results."

We invite the editor to point out the ludicrous results from the sharpest application of historico-grammatical interpretation, in the illustration taken from Peter's predicted sin. Any one familiar with the history of prophetic interpretation finds not merely the ludicrous and extraordinary in the theories that ignore literal interpretation, but results that distort language and make it utterly worthless as a medium for communicating thought.

A second case of fulfilled prediction occurs in predictions uttered in regard to Lazarus. Word had come to Jesus from Martha and Mary saying: "Lord, behold, he whom thou lovest is sick. Jesus says: "This sickness is not unto death but for the glory of God, that the Son of God may be glorified thereby. The disciples evidently misunderstand this non-prophetic utterance of the Savior. They apparently infer that Lazarus is not to die from this sickness. For when Jesus a little time afterward says: Our friend Lazarus is fallen asleep; but I am going that I may wake him out of his sleep; they supposing that Christ referred to their common friend resting in sleep, replied: "Lord, if he fall asleep, he will recover." Christ at once corrected their misapprehension. He said plainly: Lazarus is dead. Christ's words to his disciples have now become: "Lazarus is dead and I am going to wake him out of his sleep." This, though containing two figurative words

WAS NO MORE FIGURATIVE

than a score of passages that will occur to any one familiar with the history of the kings of Israel. So David slept with his fathers and was buried in the city of David. This is a paragraph of history. Yet it contains the same kind of figurative word, that is, sleeps in the figurative sense, to signify is dead. If an expression in Christ's conversation had not led the disciples to infer that Lazarus would not die from this illness they would naturally have inferred that sickness had resulted in death, and so would have understood that the awakening was to be an awakening from death's slumber. Is it a lack of perspicacity or of attention that allows the critics who attack the doctrine of literal prediction to assume that literality excludes the occurrence of any word not literal in a prophetic chapter, or in a chapter historic, like Matthew II. No literalist entitled to respectful attention claims a literality of statement beyond that of ordinary history. A metaphor, a synecdoche, a metonomy, a simile may, instead of obscuring a sentence, illuminate it. Does any Sunday-school girl of ten, as she joins in singing—

> Asleep in Jesus! blessed sleep,
> From which none ever wakes to weep!

imagine that merely ordinary sleep is meant? But the figure is precisely that used by Jesus in speaking to the disciples about Lazarus, when Christ said plainly: "Lazarus is dead," though he does not change the rest of the sentence, "I am going that I may awake him," every one in the company comprehends just what He meant. When the company reached Bethany, and Martha, meeting Jesus, said: Lord, if thou hadst been here my brother had not died. But I know that even now whatsoever Thou wilt ask of God, God will give. Jesus replies: Thy brother shall rise again. Here the prediction was as simple and literal as it could be, but Martha did not interpret the Savior's statement as was natural from her own words: I know that even now whatsoever Thou wilt ask of God, God will give. Perhaps it was to come at the intention of Christ more definitely that she replied: I know that he shall rise again in the resurrection at the last day.

The prediction was so exactly stated that after its fulfillment a simple change of tense would have turned the prophecy into history: thy brother has risen again.

When any one says of a writer: "His articles are full of figures," does any one who understands English conclude that every

noun and adjective, and verb, and adverb is figurative?

If not, one who understands English is not authorized to infer that a believer in literal interpretation whether of prophesy or of other writings, holds that every word is to be taken in its literal meaning.

To reach the actual sense is to reach the literal meaning. The figurative word is no bar to the actual sense, if the reader or the interpreter understands the figure. The tyro who should take the words of a simile as if they were metaphorical would confound the meaning by such a course. "Harden not your heart"

HAS TWO FIGURATIVE WORDS,

but the ordinary hearer catches the actual sense, and gets below the figurative words as if the thought were expressed in the most literal terms throughout.

The true literalist makes no protest against metaphor, metonomy, or any recognized figure. He only protests against interpretations which violate the laws of rhetorical figures, and also against that mysterious figure unknown to Quintilian or to Whateley, yet the favorite of the spiritualizer.

When a metaphor, a metonomy, or a simile is recognized, and its meaning is clearly brought out in exegesis, the interpretation gives the thought just as well as if no figurative word had been used; and interpretation that brings out the strict sense of the passage is properly literal interpretation of the passage.

The vice of the spiritualizer is his use of what he is pleased to call a figure, yet a figure to which no rhetorician of ancient or modern times has ventured to stand sponsor. Its lineage is unknown, and it is an evident stranger to him who presses it into his service. Its seeming use is to turn the ordinary statements of the Scriptures into allegory, not to explain allegory. I remember a bright sermon preached in the city of Wilmington, Del., on one occasion, from the text: "Gather up the fragments, that nothing be lost." The theme educed was "Economy," and one head, "Economize the Minutes." The thought was a good one, but to assume that Jesus intended it to teach such a lesson has no warrant in genuine hermeneutics. We have not the slightest hint that Peter or any of the other apostles employed it to teach political or domestic or personal economy.

Is it not a remarkable fact that so many of Christ's predictions outside of a certain line are accepted in their natural meaning as natural as "thou shalt love thy neighbor as thyself?" and yet that many of those thus receiving them when some passage is presented at variance with a favorite theory of theirs fall back on the relief of the obscurity of prophecy. We invite this class of friends to account for their admission that the following list that might be greatly enlarged from Christ's own words are to be taken in as literal a sense as the non-prophetic parts of the sermon on the Mount:

Whosoever shall speak a word against the son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven him. Luke xii., 10.

Except your righteousness shall exceed that of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven.

When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret

SHALL REWARD THEE OPENLY.

Thou Capernaum which art exalted unto heaven shall be brought down to Hades * * * it shall be more tolerable for the land of Sodom in the day of judgment than for thee. (Matth. xi. 22.)

The men of Nineveh shall rise up in the judgment with this generation and shall condemn it. (Matth. xii. 41.)

For there is nothing covered that shall not be revealed, nor hid that shall not be known. (Matth. x. 26.)

Whosoever shall confess me before man, him shall the son of man also confess before the angels of God. (Luke xii. 6.)

These shall go away into eternal punishment and the righteous into life eternal. (Matth. xxv. 46.)

If there be a true principle like this: Prophecy is obscure and ambiguous until it is fulfilled, why may not those who would fain be free from accepting some of these passages in their strict significance have that right as those who affirm the principle chiefly in reference to those texts that treat of the Lord's return, or of the resurrection of the body, or of the degeneracy of mankind just prior to the second advent?

If it be sound orthodoxy to doubt, not simply the speedy coming of the Lord Jesus Christ, but that He will ever come personally, why under the same exegetical law may we not doubt, I do not say the eternal punishment of the wicked, but their future punishment? The punishment of the wicked in this solemn verse of Matthew (xxv. 46) has not been fulfilled. Is its meaning ambiguous, is it obscure?

It is certainly evident that the canon,

"Unfulfilled prophecy is obscure,
Fulfilled prophecy is clear"

is unsound.

The battle over the 24th Chap. of Matth.,

as applicable throughout its prophetic portions to the destruction of Jerusalem, completely refutes the canon.

If all the predictions in that chapter were fulfilled by the Roman armies in the overthrow

OF THAT DOOMED CITY,

there ought to be no dispute. But even among those who insist upon the clearness of prophecy fulfilled there is no such harmony of what verses 30 and 31 mean in Matth. 24, as of what verse 2 in the same chapter means.

Even with the minute detail of Josephus, an eye-witness of the siege and of the capture of the famous city, no adjustment of the prediction contained in verses 30 and 31 can be made to the facts given by the historian. Let no one say: You must clear up all the difficulties of prophecy. When the difficulties of interpretation found in the simple teachings of Christ are all cleared up, then the demand may be fairly made. "This is My body" is not a prediction, but its real meaning divides Christendom to-day. "Thou art Peter, and upon this rock I will build My church." The sentence I will build my church is a prediction. The Catholic and Protestant would agree as to its meaning. The other part not prophetic is the part that has been a battle ground for centuries.

The most eminent exegetes in the Christian church to-day recognize the directness, the simplicity, the naturalness of the language in which Christ couches his predictions. The monstrous character of the style of interpretation called spiritualizing is also recognized by the most eminent authorities. A distinguished man in my own denomination recently said to a brother clergyman, "I do not believe that Christ will ever be present on earth any more than He is now."

He explained the Parousia as a spiritual coming of Jesus, as others have explained the first resurrection to be a spiritual resurrection. This kind of interpretation is utterly without a recognized principle. No two independent interpreters without some common leader like Origin or Swedenborg could reach any common result. The fancy that one saves the credit of Scripture by any such methods is as mistaken as it is dangerous. It has led to the conclusion: "Anything can be proved by Scripture." By a like use of mathematics two may be shown to be ten, and the largest sum that can be named equal to the smallest.

Exegesis has become a science. But it can only use what is known. Added knowledge often clears up an exegetical difficulty. But the realm of prophecy is no more the realm of mystery than is history, or government, or biography. And Christ's predictions, whether with or without figurative words, are as simple and as comprehensible as are his words of instruction to his disciples.

THE REV. DR. GEORGE S. BISHOP.

TIMES OF THE GENTILES.

The second paper of the afternoon was read by the Rev. Dr. George S. Bishop, of the First Reformed Dutch Church, of Orange, N. J. Its reading was preceded by the singing of a hymn and by a prayer by the Rev. Dr. P. S. Henson, of Chicago. Secretary Needham announced that no more collections would be taken, since the balance of the money required for conference expenses would be privately raised among various gentlemen interested in the conference. Dr. Bishop spoke as follows on the subject, "Times of the Gentiles," his pungent discourse exciting deep interest and frequent applause:

"The times of the gentiles" is a comprehensive expression, and can only be understood when taken in contrast—vis-a-vis—with the counter-expression, the times of the Jews.

"The times of the gentiles"—"Times," says Olivier, "rather than time, because of the relations of successive alien nations to one permanent Israel"—represent that course of ages which begins with God's rejection of His ancient covenant people, and the transfer of earthly kingly dominion from David's throne and house to Nebuchadnezzar; thenceforth they include the whole interregnum, or period of gentile supremacy—i. e., from Nebuchadnezzar to the re-transfer and reversion of royalty to the last living prince and lineal successor of the House of David—i. e., to Christ at the coming of Christ.

The times of the gentiles include the church dispensation, but the phrase does not include the thought of the church, which, looked upon as heavenly, is outside of the scene altogether, and, incognito, waits for her rapture.

Focalize the Scriptures, and they teach that all the lines of God's eternal purposes as to the future blessing of the world meet their fulfillment—not mystically in Christianity and figuratively through the church, but literally after the church has been caught away into heaven—in the restoration of the Jews, God's chosen earthly people to their original and promised land—and in the reign and glory of Messiah as the second Adam. Meanwhile the times of the gentiles are being fulfilled—they march in decadence—

THEY RIPEN TO ANTICHRIST.

In those times of the gentiles it has pleased God that we should have our life, and life-

work. We wish, therefore, to understand them. We wish to take in our surroundings, to have before us the projection and the framing of the ages, and to know the ruin that is impending, that we may not be deceived, nor flattered, nor cajoled by any false appearances; but resolutely stand against the tide and flow of vast ungodliness, and in the midst of it, save principle, and from it rescue souls.

An outline of this decadence, this development, the real evolution—they called it "evolution" at Harvard University the other day; and so it is, but only down, not up—the real evolution of our human nature is presented in the book of Daniel, supplemented by St. John's Revelation, the one book being the flower and consummation of the Old Testament as the other is of the New.

For, as revelation in the Old Testament begins with theophanies, or direct appearances of God, followed by prophecy or a subjective communication, and ending in Apocalypse, the objective, where the veil is swept away and the subject himself rises like Daniel into the scenes and realities of the heavenly world, so is it in the New Testament, where we have first the manifestation of God in the flesh in the gospel; then New Testament prophecy in the Acts and Epistles, and, finally, the ravished Seer of Patmos companioned by angels, outside of all earthly horizons.

Daniel, at the close of the Old Testament, is the resume of all preceding prophecy. In him the coming star of Jacob and rising Sceptre of Israel, seen in Balaam's vision, and which should "smite the corners of Moab and destroy all the children of Sheth—which should triumph over Asshur, the Orient and over Kittim, the Occident —whose glories enlarge over all the expanses of after prediction down to the mystic horses in the myrtle bottom, and to the four carpenters and horns of Zechariah, in him all this in final panorama, telescopic for its reach, microscopic, for exact minuteness of detail, pours forth as streams which swell to Amazon, and Amazon which swells to an Atlantic, the ocean-like fullness and depth of the manifold wisdom of God.

Nay, more; Daniel, the chief and colossal Seer of the old dispensation, "the prophet," as our Savior calls him. Jew, though he was, outside of Zion, outside of the limits of Palestine, unfettered by the lines of any race distinction—broad as humanity itself, goes back to Eden and to the Dawning Evangel." "In the Antichrist of Daniel," says Auberlen, "we have the last and complete realization

OF THE PRINCIPLE OF SIN

introduced into the world by the fall, just as the 'Son of Man' in Daniel corresponds to the 'seed of the woman' of Genesis iii. The "beasts" of Daniel are to Daniel's "Son of Man" what the seed of the serpent is to the seed of the woman. The last beast which heads up in Antichrist and which comes up from the sea (Revelations xiii.) has the dragon—the old aboriginal serpent—behind him, just as behind the Son of Man, who comes down from heaven, is God."

And of this prophecy the Revelation is the supplement, giving to us the woman as well as the beasts, and showing us the place of the true church caught up, as also the work of the false church, the harlot.

Such are our sources of light on the phrase, "The times of the Gentiles," the Scriptures, and especially the prophetical Scriptures; and especially again, the Apocalyptical Scriptures, the writings of Daniel and of St. John.

Turning to these, then, let us consider:

I. The outline or sketch of the times of the Gentiles.

II. Their character.

III. The Power that puts an end to them—the handless stone.

IV. The bearing of all this upon us modern men, especially on young men of whom Daniel is peculiarly a type.

I. Then, the outline or sketch of the times of the Gentiles. This is given us twice—

1. In the successive parts and members of a statue-like world-man.

2. In the succession of four beasts which represent those parts or periods again, but from another point of view, the first is man, the race, as seen by Nebuchadnezzar, i. e. within nature's horizons. The second is the race seen by Daniel, and, from the heavenly view-point, by God.

Let us begin then

WITH THE GREAT IMAGE.

There have been four, and only four, universal world empires—Babylon, Persia, Greece, Rome. The world-man and the beasts, set forth those four.

The head of the image represents Babylon. (Dan. II. 38.) "Thou art this head of gold. The arms and breast of silver represent the double kingdom of the Medes and Persians. (Dan. v. 28.) "Peres, thy kingdom is divided and is given to the Medes and Persians." The belly and thighs of brass represent the "brazen clad" Greeks. (Dan. viii. 20.) "The ram which thou sawest having two horns are the kings of Media and Persia, and the rough goat which "smote the ram" and "broke his horns" and "stamped upon him," is the king of Grecia." The legs of iron, with feet and toes

of iron and of miry clay, are the great Roman Empire, split into the East and West and prolonged in the ten kingdoms of our modern Europe (Luke ii. 1). "There went out a decree from Cæsar Augustus that all the world should be taxed;" that decree is not repealed to this day.

The world of the present is Roman. Its social fabric is Roman. Rex, regal; princeps, prince; dux, duke; martius, marquis; comes, count; vice comes, viscount; eques, esquire —this whole social fabric is Roman. The laws of the world are all Roman. Their character is that of iron mixed with miry clay; of will, now arbitrary, and now shifting; Justinian in the state; tradition, in the church; the opposite of pure theocracy; the rule of Scripture and Christ.

Iron is the character of Rome. The crown of Charlemagne was iron. The crown of Charles V. was iron. Napoleon was crowned with iron. The crown of Germany is iron. The crown of Italy, worn by Humbert and handed down from the year 590, is iron.

IRON REPRESENTS

hardness, severity. It is more perishable, more easily corroded, rusted, than brass or silver or gold; but in the form of steel it is harder than any, and cuts through every other metal. Such has been Rome—inexorable, pushing everywhere a reign of arbitrary law—now iron and now shifting, as the *Emeute*, the *Chartist*—Communism, gets the upper hand.

This outline of the times of the Gentiles, my brethren, is that of the Bible. These things are the discoveries and plain assertions, not of man, but of the Bible. Reject them, and we see no loop-hole of escape but to give up the Bible. And, right here, we must urge that we have no philosophy. The question with us is one of accepting or giving the lie to plain, unequivocal statements of Scripture. It is the question whether infallible Scripture is to be laid alongside and explained by infallible Scripture, and whether we still shall hold to the Scripture in spite of all counter assertions of man.

But the interpretation thus far has been conceded by unbelievers and by believers alike. "The four empires," says the infidel historian Gibbon, "are delineated with as great a clearness in the prophecies of Daniel as in the histories of Justin and of Diodorus."

The same sketch of the kingdoms comes to light again in the successive symbolism of the beasts.

Here we have God's view of the on-rolling ages as opposed to that of man. To Nebuchadnezzar, who sees things only in their outer semblance; all has the gleam of gold, the sheen of silver, the brilliancy of brass, the irresistibility of iron.

THE FLASH OF THE GREAT WORLD—

man through the monarch's dream is simply the expression of that universal vanity writ high as on the portals of the palace of Versailles: "A Toutes les Gloires Francaises"—to all the glories of a fallen nature.

The beast, on the contrary, represents God's view of the same subject. The image is Nebuchadnezzar and his successors walking on the roof of the palace—the beast is that same image below, a lunatic herding with oxen.

"Man being in honor abideth not; he is like the beasts that perish." This is true of fallen nature in the individual, as Adam, as Nebuchadnezzar, and in the aggregate.

The image is without dependence on God. It looks down; it runs down. Its trend is not up.

The glory of man is dependence on God. That is the concept of creature. True manhood consists in the knowledge of God, in communion with God, in sharing the imperial and condescending honors of a gracious covenant. The true man, then, the real Son of Man, both in His person and His members, comes down, is born from above, and walks below, in fallen scenes, linked up to God.

Other than this, man, set up anywhere, in any position, for any purpose, is only a beast. Left to himself, he will dash the crown from his head and dim the fine gold into clay, and twist the lion-like in him down to a serpent. Man is capable of but one possibility and but one potency, and that self-ruin. If any man be damned, his own will damns him; if any man be saved—Oh, miracle of grace!—God's will it is that saves him. All history and all experience and all theology are here at one.

A BEAST HAS STRENGTH

and also intelligence, but no higher nature. His eyes are downward, his appetites are earthly, his instincts are selfish. The slave of his senses, he is without any right recognition of self or of God.

The beast, then, is the flesh. Both words point out man fallen from his first estate—led captive by his lusts and having all his home and all his interests in a material world.

The beasts of Daniel, the winged lion seen to-day on Babylonian tablets; the bear of Caucasus, the rapacious appetite of Persia; the spotted, four-headed leopard representing the rapidity of march, and the mottled heterogeneous elements of Alexander's great army—breaking up as it did in four heads—under Cassander, Lysimachus, Se-

leucus, and Ptolemy. And, finally, the nameless, terrible beast that sat upon the seven hills—Rome, the creation, counterpart, and incarnation of the dragon—in its final form, the little Horn, or Antichrist, purely satanic, all these represent again the four kingdoms—the rule and ruin of our weltering and lost humanity—the times of the Gentiles in contrast to and so oppressive to the Jews—the times of chastisement—so ominous in forecasts of the great tribulation—so vividly repictured in Hosea xiii., 8, 9: "Therefore will I be to them as a lion—I will meet them as a bear that is bereaved of her whelps; as a leopard by the way will I observe them: the wild beast, the terrible creature, shall tear them. O, Israel, thou hast destroyed thyself, but in me is thy help!"

This outline or sketch of the times of the gentiles thus drawn out before us let us

II. Study their character.

It is decadence—

PROGRESSIVE DETERIORATION.

The tableaux themselves—the image and the beasts suggest this. The Scripture confirms and declares it.

The metallic values of the image are found to decline. Silver is worth less than gold, brass than silver, iron than brass, and clay than iron.

The ponderousness or the weight of the image declines. The specific gravity of gold is 19.5; of silver, 10.47; of brass, 8; of cast iron, 5; of clay, 1.930. So top-heavy, so unstable is this image, running down from from 19 to 1, that the slightest touch upon the toes must bring it over in fragments.

So, too, with the beasts. They begin with the lion, the king of the animal tribes, and with him winged as celestial, and they run down to a monster emerging from mud—half hippopotamus, ending in serpent.

The Scriptures declare that the world, the natural around us moves on a descending scale, grows worse and worse.

Two awful facts, starting volcano like, up from the surface of Scripture prove this; one of them judgment to come; the other, Antichrist.

Judgment to come! If the world is hastening to judgment, if judgment be the next thing to expect, then the world is not growing better and better, but worse.

Another thing, Antichrist. The Roman empire, like one vaster maelstrom, sweeps into its swirl the evils and the virus of the former empires, and the "little horn" as opposed to the "Horn of salvation," gathers up into itself the virus of this; and so the beast that "was," "is not," i. e., now lies lost to actual regards beneath the fragments of the European empires, and "yet shall be," finds its last expression, resurrection, reorganic culmination in the man of sin and the son of perdition.

IN HIM APOSTACY CULMINATES.

"It is Pharaoh," says Henri Bettex crying "Who is the Lord?" It is Nebuchadnezzar, commanding the people to prostrate themselves before an idol. It is Darius forbidding any man to pray or make a request to any god but himself. It is Alexander assuming the honors of Jupiter Ammon. It is the divine Augustus, to the genius of whom each Roman legion must, on pain of death, offer the sacrifice.

It is all these, my brethren, and all the Cæsars and Napoleons rolled in one—a grand Satanic and self-deifying ecclesiastico-political leader, heading up, in open war with God, the damnable revolt of nature.

Is Popery this newer Rome—this coming man? In fact, no. Inchoatively, I for one am constrained to say—yes. There is a false system on earth—a church mixed with the world and apostate. Where is it? When we were in the White Mountains we found a little rattlesnake not more than six inches long. The flash of his eyes, the dartings of his lambent tongue, his lightning-like contortions all showed what he was, where he came from, what he was going to become. Now I do not say a little rattlesnake is as bad as an old one, full grown, but it is easy to surmise what any snake left alone will become, and you don't cotton to a snake, especially a rattlesnake—and this one's rattles ring down all the ages—simply because he is small.

The moment we admit these things, my brethren; the moment we concede a drift that heads toward Antichrist, that moment we deny the world's improvement.

Outwardly things may seem to improve.

FOOLISH MEN AND EVEN MINISTERS.

foolish in this, however they may laugh at our wisdom in other departments, may talk of progressive perfection. They may point to the telephone and the Chicago limited express and tell us that one is quicker than thought and the other quicker, almost, than motion. We see all this, we take it all in as much as the natural man does or can, but we oppose to it all, in spite of appearances—Antichrist; Judgment.

The world is growing worse and worse. All the while Tubal Cain was hammering out his new machinery, and Iubal was building his big organs, the world was growing worse and worse, and preparing for the deluge, and so is it now.

Nature grows worse and worse. The nat-

ural man grows worse and worse. He may flesh up, wear better clothes, make a more handsome figure, climb to a superior place, be flattered, be courted, but all the while he is deteriorating, growing worse and worse inside, more the prey of the devil, like a worm-eaten apple, more brilliant and riper than its companions, because of decay at the core.

Deterioration is the rule of the times of the gentiles. Deterioration in what?

Not in all respects; not in the outward; not that Greece with the blaze of her brazen pretension, her genius which reflects as in the broken mirror of her bright Egean the light of the Orient, her tragedies whose deep intensity is toned from Hebrew prophets, her mystic legends which retrace their homes and inspiration to the Asian shores—not that Greece makes no advance on Babylon and Persia—not that the image does not grow broader

AND THE ANIMALS MORE RAMPANT

as they move down; but

One thing: There is delusion in form. Not only is the head higher up than breast, than thighs, and than feet, but—The first rule is a unit; the second comprizes two kingdoms—Media, Persia; the third, four—Macedonia, Thrace, Syria, Egypt; the fourth kingdom, ten, and so less and less constitutional unity—more and more of what is divisive as ages roll on.

And with this the steady decay of the notion of stewardship—of delegated power received from God and exercised for God.

God made Adam in Eden the head of creation. "How came such a thing as a kingdom on earth?" says the Chartist. The answer is there.

In Adam all kingdoms—mineral, vegetable, animal—were headed up, just as in Nebuchadnezzar the iron, brass, and silver were headed up.

Kingdom rule—constitutional rule—is God's rule. "If I were not a Christian," says Bismarck, "I would be a communist," but now I believe in government established upon everlasting justice, in the hands of men ordained by God, accountable to God.

Kingdom rule is steward-like rule, founded on law and on justice behind it.

And whatsoever force there is in any government to-day is kingdom force. I mean that government is built on law, and law on penalty, and penalty, at last, on hell.

Law without penalty is mere advice. You tell me to do something, but unless you have the right to punish me if I refuse, and do threaten to punish, what you say is advice—is not law, I may do as I please and remain without harm or regret.

PENALTY MAKES LAW,

and the certainty of penalty, the force of law. There comes to light the radical necessity of hell. Put hell beneath God's law and you put stern penalty, evadeless, beneath every law. Shake everlasting hell and you shake the deepest foundations of justice; conviction and nerve to inforce any penalty, anywhere; and you thus leave both law and government prostrate.

Kingdom rule is therefore the force, whatever force there be, of every government on earth. Call it a republic, call it what you like—the loftier the notion of stewardship; the more sublime the conviction of ordination from God, the more theocratic it is the nobler and purer the power.

God made Adam, his steward, the head of creation. That kingdom rule failed. Bestowed again upon Noah, he failed. Devolved upon David, his dynasty failed. Transferred to Nebuchadnezzar, it runs from the gold of autocracy, down to the heavings of the socialistic clay.

The first notion of God—the innate idea—is linked with a sense of dependence and of responsibleness. Those two—dependence, responsibleness—are the factors of stewardship. Adam as head of the lower creation felt his dependence on God for his place, and his responsibility for its holding.

But from Adam down to Antichrist one finds the gradual descent and diminution of that light of stewardship and denser darkness.

"God hath spoken once," says David—"Twice have I heard this that power belongeth unto God. Nebuchadnezzar knew this. He was made to feel and confess it. The modern blasphemous doctrine of popular sovereignty had not been broached in his day.

You see Nebuchadnezzar down on his knees before God. You read his magnificent declaration of the divine autocracy. You see the King of Nineveh and his court and his subjects and slaves and his

CATTLE COVERED WITH SACK-CLOTH,

bowed in the dust before God. You read the decrees of Darius and Ahasuerus and Cyrus concerning the temple and the worship of the true Jehovah and you find yourself back in a light upon man's felt dependence, his confessed responsibility to God as far above the popular expressions of our day as gold is above earthenware and mud.

I do not stop now to show, as a matter of fact, how government ran down from the autocracy of Nebuchadnezzar—through the parliament of Persia and the oligarchies of Greece—to that mingling of the communistic "clay and clamor" which cre-

ated imperators and dethroned them, and at last upheaved them all in the vast hordes of those barbaric tribes which like a restless sea flowed over and submerged old Rome.

The descent through the ages is from God's will to man's will. This is not affected by civilization. A civilized man is no nearer to God than a savage. An American citizen boldly blaspheming under the light of the gospel is no advance upon the devout Abimelech of the days of Isaac and Job. The mere fact that he lives in a house with modern improvements and reads his paper by an electric light helps nothing.

God says that nature and the natural man grow worse and worse. That as the ages roll on they are becoming more reckless and willful.

God says that which is born of the flesh is still flesh. Pass it from nature to culture, it is still unregenerate, natural, lost.

More than this—"All history," says Delitzsch in speaking of the of the old world culture which was born among the sons of Cain—

"ALL HISTORY HAS SHOWN

that the refinements of civilization are always in direct relation with forgetfulness of God." And Nitzsch says in his "System of Doctrine," "that all progress resulting from the natural faculties and powers of man augments corruption and accelerates the real ruin of race."

In earlier days—in Nebuchadezzar' days—men, our race at large believed Jehovah—received communications from Jehovah. Their eyes were upward—they studied the stars.

Now, men, our race, at large are infidel—deny inspiration, and study slime instead of stars.

A man is what he thinks. If he thinks mud he will be mud. That is why, under the reign of Huxley Darwin and the purient biologic school; reverence is dying away; the sacredness of womanhood dying away; dignities, titles, self-respect dying away, and London becomes like to Sodom and Paris like to Gormorrah.

This ruin we confront. Its tides are rolling on. The presence of the church, soon to be caught away, holds it in check for a moment, but this removed—the coming of the Antichrist—the lawless one is certain. His avant couriers are with us now. Self-will, the vice of human nature, ripened to one revolt will flower in one who comes in his own name, and doing his own will shall deify material force and show Himself as God; and all inventions and improvements binding more and more to the material serve to help on that day.

Humanity shall stand self-deified and self-exalted, as upon the plain of Dura—wondered after and adored by all the world, and then will come the stone.

III. That is the third point, the destruction of Antichrist and end of the times of the gentiles by the

SMITING OF THE MYSTIC STONE.

This stone, hewn from the mountain rock and without hands is Christ, but Christ not in his first but second coming.

This appears, first, from the action of the stone. Christ crucified and His gospel are grace, but this stone is judgment.

Again, the gospel converts slowly, but this stone does the work at once.

Again, this stone smites Antichrist, but Antichrist has not yet come.

Again, the reign established will be glorious, but now it is said, "Ye shall have tribulation."

Again, when this stone falls the Jews will be restored, the visible kingdom will be retransferred and forever; the people of the saints, of the Most High shall receive it, but that was not done at the first coming of Christ.

Once more, the stone itself would seem to indicate the meaning.

A stone is made up of many particles, but has cohesion in the Divine. No one can tell, discover, or lay bare the secret of that cohesion.

There is that, therefore, in the stone which is in no one of these metals, nor in the clay. A metal has cohesion, but it kills the individual fragment. There is only one mass and one will. Clay, i. e., earth, is made up of many gritty independent particles, but falls apart. Take a lump of earth; how it crumbles; no fusion, and no possibility of fusion.

But now take a stone; here are substances; take quartz or granite, or a common pudding stone; fragments, particles as distinct as possible, seen to be so, but fused as in granite or quartz, into one. Hammers can never break those substances apart. Individual they are, yet a unit; an absolute unity. That is Christ and His church; Christ, the Divine and the human together—distinct as finite and as infinite, and yet so close that no edge of the metaphysical chisel can sever between them.

AND SO THE CHURCH—

10,000 separate wills united in the Divine—those wills could never have met in the metal—could never have yielded themselves to melt away into the metal—but fire—the volcanic fire of regeneration; the irresistible pressure of grace has done this miracle—this wonder of wonders—the chief wonder in nature—which is above nature and which in

prophecy has been caught up, and now returns, comes down and falls with Christ in judgment.

"And He hath upon His vesture and on His thigh a name written, King of Kings, and Lord of Lords." "And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean." "And the kingdom and the dominion and the greatness of the seven kingdoms under the whole heaven shall be given to the people of the saints of the Most High." "Whosoever shall fall on this stone shall be broken! fused! melted! heart-broken;" but on whomsoever it shall fall in that day, it will grind him to powder.

IV. I come now to the fourth and final point. The bearing of all this upon us modern men, especially upon young men, of whom Daniel is peculiarly a type.

The first bearing of it all is to show the value of prophecy.

The most heavenly man in the Old Testament is Daniel; the most heavenly in the New Testament is St. John. "How did they become so? By their living in prophecy. You see how Daniel began. First Nebuchadnezzar has dreams, and Daniel only remotely interprets—the thing is outside of him. Then Daniel himself has a dream. Then he has a fixed vision, his eyes being open in daylight, what St Paul had—the trance.

FINALLY HE PASSES THE BOUNDS

of the senses and outruns the need of all visions and symbols. Practically he is in heaven, for in the last three chapters, and especially the last, he is found conversing with the angels, just as much at home with them as with his relatives of flesh and blood.

Don't be afraid, my bretheren, of the dream—the vision—the future. If the Bible is a complete revelation from God, it must shed a light on the future. The Bible in one place is compared to a lantern. You don't carry a lantern on a dark night in order to see the path behind, but that which lies before you. Any man with a straight track before him, who knows just where he is going and what to expect, will do better than one who confessedly walks in confusion and darkness.

Prophecy is of value to give us an object—a drift. Man must live in the future. What shall he live for? "The great trouble with the mass of so-called Christians," says Trotter, "lies just here. A man is arrested by conviction in his wordliness and sin. At once he is anxious; gives himself to prayer and reading of the Scriptures and to every means he can think of in order to get peace By and by he is brought to see and to believe the gospel, viz., that what he is vainly seeking and striving to do for himself, Christ has done for him at once and forever by

SHEDDING HIS BLOOD

on the tree. The effect of this we all know. Anxieties and fears are at an end. The soul has joy and peace in believing—is happy, is free. Then what? Ah, what? How sickening and how sad to finish the picture. Little by little the soul bought with blood—redeemed from all iniquity, goes back to worldliness and selfishness and fashion, ease and gain. What is the trouble? What, but that people learn what they are saved from, without going on to learn what they are saved for—without an object before them."

Now prophecy places an object before us. The Thessalonians were turned from dead idols to serve the living God and wait the coming of His Son from heaven. They had their eyes upon their absent Savior to come any moment. That made them earnest, and it made them unearthly. It made them earnest. A person whom I dearly love said to me only the other night: "Doctor, is it not true that every earnest, successful evangelist—man on fire I mean—from Spurgeon down is a millenarian?" Certainly, I said, it is true. Moody, Bonar, all the Swiss men who are on fire, all the Germans, all the English, all Millenarians.

Prophecy makes men earnest and makes them unearthly. The worldly laugh at visionary men, but let them take care. All revelations from God at first

ARE LIKE VISIONS,

not quite distinct, clothed in halo, men like trees walking. Abraham saw the sacrifice first in a vision, then he saw a lamp that passed between the pieces. He saw more distinctly, and he saw Christ.

Not a man who has done anything for God upon the resurrecting palimpsests of all your records, but he was what men style a dreamer, a visionary, a fanatic. Abraham saw visions; so Moses, so Joshua, so Samuel, so David. Lot saw no visions. Korah, Dathan, and Abiram saw none, the ten false spies saw none, Eli saw none, Saul saw none, except to his own condemnation.

Where would the world be if none were uplifted out of the level and mire of a nominal godliness? Where, were there no Luthers—men seeing Christ and devils quite as vividly as other men see flesh and blood? Where would the world be without such men as Rutherford, Bunyan, Whitfield, Charles Wesley, Jonathan Edwards? They said of Edwards: "He is a dreamer. He don't live on earth. He walks in the woods half in heaven!" Yes, those are the men who have saved the world and will save it. Young man, if you've got no romance of

God in your soul, you are not a young man. You may be but 20, but you are a fossil, without any

FIBER OR SAP.

Oh! if you have born in you only one idea, but one inspiration which strikes away into the future—which breaks the meshes of red-tape, which gets out of the grind, grind, grind of circumlocution, the fussy parade of how not to do it. If you are astir with one notion, honest and downright, and looking ahead and meaning some business, then cling to it, work it—work it till it works itself out. That's prophecy—Daniel.

2. The second bearing of all this, that we have seen, is to show the influence upon the world of one prophetic man. Take Daniel; History will tell us how Confucuis came to Babylon; how Zoroaster borrowed from Daniel; how all the purer teachings of the Vedas sin, atonement—came from Daniel's light, to this day; I have not time to stop on this; the only thing known by the people who live in the midst of the ruins of Babylon is the story of Daniel. The only tradition they have is the den of the lions, the place of which they point out. Daniel reformed the religion of the Magi from Asia Minor to Japan. To Daniel came Thales, Solon, Pythagoras. All the light that there was from Solon to Christ is chiefly due to one man. No wonder, then, that when Constantine built his great city, Constantinople, upon the Bosphorus, upon Sunday, May 10, A. D. 330, 1,000 years after

THE PROPHET HAD DIED,

there was dedicated with most solemn pomp and to the God of the Martyrs an immense statue of brass in the great square of the city—a statue of Daniel, "because he believed in his God."

"Despise not prophesyings," says the apostle. The knowledge of them is power.

But how to get hold of it. How? There is only one way—separation, suffering, prayer.

Separation—You can't keep in with what is called society, and have this knowledge. Look at Daniel. Altogether outside. Society's drift is the world. Prophecy's drift is to God.

Again: Suffering—Something more than intellect and study are necessary for the understanding of prophecy. A worldly heart, a heart undisciplined can never understand it. Nebuchadnezzar saw the image better than Daniel did. He saw it first. He saw it twice over and forgot it both times. It made no impression on him. But it did upon Daniel. He never forgot it, and why? Because he was a sufferer weaned from the world. The poor eunuch, the self-denied man of pulse and water, the man of the den of the lions; the sympathizer and companion of the men who trod the fiery furnace, took it all in. His heart was prepared.

Separation, suffering, prayer Nothing without prayer. Nothing! No sight of the cross, no triumphant assurance, no power, no joy, no vision, no inward and felt and ripening glory. Lord teach us to pray!

THE REV. W. J. ERDMAN.

THE FULLNESS OF THE GENTILES.

The addresses of the evening meeting were made by the Rev. W. J. Erdman, pastor of Olivet Congregational Church, Boston, and the Rev. Dr. A. J. Gordon, pastor of the Clarendon Street Baptist Church, Boston. The Rev. Henry M. Parsons, of Toronto, Canada, presided. The attendance was large. After singing and prayer by the Rev. Dr. Pierson, of Philadelphia, and the Rev. Mr. Parsons, the Rev. W. J. Erdman, an old and most accurate Biblical scholar, read a paper on the subject, "Fullness of the Gentiles."

The question of this paper is touching the import of the phrase, "the fullness of the gentiles," in Romans ii. 25-27, and the special object of its brief discussion is to show that it is not identical with "the conversion of the world" before the return of our Lord Jesus Christ.

THE SCRIPTURE

is as follows: "For I would not, brethren, that ye should be ignorant of this mystery that blindness (hardness) in part is happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved, as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them when I shall take away their sins."

These words introduce the great conclusion of that section of the epistle in which are set forth the grounds of the mysterious dealings of God with Israel and the gentiles in this present time.

Paul, the apostle of the gentiles, after confessing his great sorrow and incessant pain of heart for his kinsmen according to the flesh, because of the apparent failure of the word of God in his unbelieving but beloved nation, proceeds to prove that not all of Israel are Israel, that even now there is, as in former dark days of unbelief, a remnant according to the election of grace, and that in due time Israel, though now as a people smitten with judicious hardness of heart shall again be restored to the favor and blessing of God. This due time, however, it is declared will not be "until the fullness of the gentiles be come in."

The announcement of "this mystery" was also intended to prevent the self-complacent

conceit of believers from among the Gentiles that, because of the fall of Israel there was for them, as a nation no future of

SPECIAL BLESSING

and pre-eminence. This warning against gentile high mindedness is still most pertinent and necessary; for, many Christians today expect no other future for the Jew than such an unscriptural one as the gentile forecasts for himself, and seeks to accomplish before the coming of the Lord.

1. The word "fullness" is used in various senses. It signifies "that with which anything is filled, its contents;" also "that which is filled, the receptacle," "the state of fullness:" and also "the act of filling." Modifications of the primary meaning are "abundance," "full measure," "complement," "supplement," also "full end" and performance. Corresponding to these different meanings of the word, exegetes and commentators have given inharmonious interpretations of the Scriptures containing it. To some it denotes "the elect among the gentiles as the supply of a deficiency so completing the Israelitish people of God;" Olshansen, Philippi; "the recruitment from the gentiles," Michaelis. In this sense they are regarded as filling up the gap made by the fall of unbelieving Israelites.

Others see in the word "a multitude of gentiles," Hodge; "a great multitude," Stuart; "a large concourse," Calvin; "a great mass," Barnes, Cowles; "a vast harvest among the heathen," Wesley; "a great multitude of nations," Adam Clark; "a most abundant supply," Bengel; "the greater number," "the bulk," Tholuck. Wetstein, and other Germans.

The more definite meaning, "the full number," "the totality," is given to it

BY SUCH NAMES

as Cremer, Meyer, Robinson, Brown, Reiche, Godet, Alford, Koch, Luthardt, Lange. and others, but they differ in its application on certain points to nations as nations. Meyer claims the expression must "be taken numerically, the plena copia of the gentiles (of whom, in the first instance, only a fraction has come and is coming in) their full number," and speaks of the "collective number of converted persons" and "the totality of the gentiles" and of that of Israel. Others under this head speak of every nation under heaven, the proper subjects of the preaching of the gospel —Matt. xxiv. 14, Alford; "the totality of the gentile nations passing successively into the church through the preaching of the gospel," Godet; "the totality of the gentiles, not including every individual, but the nations as a whole," Schaff; "not an indefinite mass of gentiles, nor yet all the gentiles down to the last man, but an organically dynamic totality of the heathen world," Lange; "the whole body of the gentiles professing Christianity," John Locke; "the full number of nations made nominally Christian;" "the world of peoples;" "the whole gentile world" as externally Christianized. Koch, Luthardt.

While another class consider "the fullness" as "the elect of the gentiles;" "the full number of the gentiles as foreknown or comprehended in the purpose of God," Theophylact, Augustine, Oecumenius, Chalmers, Gill, Sutton, Haldane, Plumer, Hebart, Theurer, Krummacher; "the full complement of the gentile elect," Lord.

2. The question then arises whether the fullness of the gentiles stands for their full number as nations

OR AS PERSONS;

for the totality of nations evangelized or the complete body of converted gentiles gathered out of all nations and as distinct from the remnant of believing Jews existing during the same time. That such fullness signifies merely an indefinite great multitude or abundance seems not to agree with this part of the epistle. It is hardly in keeping with the tone of rebuke and warning in which Paul addressed these gentile believers, to inform them that blindness in part had happened to Israel until great multitudes of gentiles have come in. That there will be a great multitude of them saved during this dispensation is not in dispute or doubt.

3. There are also some illustrious names, among them Calvin, who, in favor of the interpretation that "all Israel" signifies the so called "spiritual Israel," consisting of all converted Jews and Gentiles of all subsequent ages, would give to the word "until" the sense of "while;" blindness in part is happened to Israel while the fullness of the gentiles is coming in; but insuperable objections lie against such an interpretation.

The word "Israel" is made to stand for two different peoples, for natural Jews and for converted gentiles, in the same verse and in opposition to the whole context and positive statement, "God hath not cast away His people which he fore knew" (ix. 1, 2), and that people is the very people who are

STILL BELOVED

for the sake of their fathers Abraham, Isaac, and Jacob.

In every other place in the New Testament where the word "until" is used to render not one, but two Greek words in connection with the verb in a certain mood and past tense it is impossible to make it mean "while." "Ye do shew the Lord's death till he come." I. Cor. xi., 26. "Hold fast till I

come." Rev. ii., 2b. Also Acts vii., 18; I Cor. xv., 25; Gal. iii., 19; iv., 19.

It may be added the commentators on Romans are now virtually unanimous in taking Israel in this Scripture to mean the natural, national Israel.

3. Another intrepretation of this prophetic Scripture, of which Mede, Rieger, Gerlach, and others are representatives, locates this gentile fullness not in this present period of Israel's blindness, but in the age of Israel's salvation and glory. This theory does not deem the present ingathering out of all nations as at all to be compared with the world-wide salvation and life from the dead which attends the restoration of Israel to the favor of God. The text of this discussion would then be made to read "until the the fullness of the gentiles "may come in," or "shall come in;" that is, the hardness will continue until the millennial conversion of all nations. The same grammatical objection brought against Calvin's view in relation to time can be laid against this interpretation; the verb as used in this passage and in similar Scripture should, in the almost unanimous opinion of modern exegetes, be translated "shall have come in," or, as in both the authorized

AND REVISED VERSIONS,

"until the fullness be come in." It denotes completed action; the fullness comes in before the hardness ceases.

4. Still another and more alternative view of this question is taken by those who interpret the passage of the totality of nations evangelized or Christianized before Israel is saved. The words "be come in," or "shall have come in," are understood in a general or absolute sense, or as expressing entrance into "the professing church," or "into Christendom," or "into the kingdom of God," or "into a condition of external Christianization."

However it may be with some of these terms, it is not at all Pauline to look upon one portion of the world as externally Christianized and into which the remaining portions successively enter. Even when in his later epistles the deplorable fact of a nominal Christianity is recognized, it is still viewed as belonging to a corporate form and spoken of as "a great house."—II. Tim. ii. 30. But this is an altogether different conception from the modern notion of Christendom, which comprehends within its vast and easily moveable bounds not only what is indeed Christian but all that is ungodly, anti-Christian, atheistic, a changing world whose oldest churches continually need reconversion themselves and whose most civilized nations longingly turn toward that ideal of civilization which belonged to an age when the world by wisdom knew not God.

Even if the word "elect" may not be applied in the strictest sense to this fullness, it can, according to apostolic usage, correspond to the collective bodies or churches to which Paul addressed his epistles, God alone knowing who in such bodies were truly His own.

In this way the seven churches of Asia are addressed, and from such a standpoint the gentile churches at Rome and elsewhere could be warned

AGAINST A HIGH-MINDEDNESS

that might result in a breaking off of the branches once grafted, contrary to nature, in the good olive tree of Israel. It was a corporate testimony they were to bear; it was a corporate unbelief they were to fear; but this was a testimony or unbelief not of evangelized nations, but of bodies out of all nations.

5. It should also be added that this fullness has been deemed by some as the equivalent of the analogous prediction, "and Jerusalem shall be trodden down of the gentiles until the times of the gentiles be fulfilled."—Luke xxi. 24. But the fullness in Romans is found in a text and context touching the theme of the salvation of Jew and gentile, while in Luke the prophecy is concerning the duration in gentile hands of the political and imperial power that originally and forever was granted to David's seed, and which no interregnum however long can annul, but it is in harmony with the prophetic Scriptures that the closing season of the times of the gentiles, and the completion of their fullness, the removal of the hardness of Israel and their salvation both from sins and from enemies, and the return of the Lord, King of Israel and King of nations, shall synchronize in the end of this age.

In support of the proposition that the fullness relates to persons

INSTEAD OF NATIONS,

the following reasons may be given: When Paul changes from the illustration of the olive tree to the formal announcement of the "mystery," not only does a definiteness of affirmation appear both in it, and in the great conclusion which follows, but he expressly speaks of a real faith, and obtaining of mercy by these gentiles viewed collectively as a body of believers in distinction from an existing remnant of believing Jews, and also in distinction from the Israel that should hereafter believe (ii, 28-32), and such living faith and enjoyment of great mercy can not be spoken of nations as an integral mass. It was a positive righteousness that was obtained, a real conciliation that was effected. To

quote Meyer, who, however, believes the totality of gentile conversions and "the conversion of the Jews in their totality" to be yet far off, it is "contrary to the language and the context to interpret what is said of individuals as applying to the nations." (On xi. 32.) And another says "the full number ordained of God is, however, not merely externally Christianized, but enters through inward faith into the kingdom of God." (Theurer.)

2. It was affirmed in the council at Jerusalem that God is visiting the gentiles "to take out of them a people for his name." (Acts xv. 14.) With this great purpose Paul opens the epistle to the Romans, saying: "We received grace and apostleship unto obedience of faith among all the nations of His name's sake; among whom ye are also called to be Jesus Christ's." (I. 5-6.) To this he alludes when he says: "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers; and (but) that the gentiles might glorify God for his mercy (xv. 8-9); the promises were confirmed by His first coming; they will be fulfilled by His second coming. In the meantime Israel is hardened and the gentiles enjoy a season of special grace. This divine purpose Paul has in mind when, beholding the embodied result of his gospel among the nations, he, with priestly consciousness, calls it a meat offering; saying the grace that is given to me of God that I should be the minister of Jesus Christ to the gentiles, ministering

THE GOSPEL OF GOD,

that the offering up of the gentiles might be acceptable, being sanctified by the Holy Ghost (xv. 15-16). With this, too, he closes this epistle of world-wide significance when, gathering into one grand ascription of praise its great purpose and the kindred theme and mystery of the epistles to the Ephesians and Colossians, that gentiles once "aliens from the commonwealth of Israel and strangers from the covenants of promise" "should be fellow-heirs, and of the same body and partakers of his promise in Christ." Paul in adoration exclaims:

Now to Him that is of power to stablish you,
According to my gospel and the preaching of Jesus Christ,
According to the revelation of the mystery
Which was kept secret since the world began,
But now is made manifest and by the Scriptures of the prophets,
According to the commandment of the everlasting God,
Made known to all nations for the obedience of faith.
To God only wise be glory thro' Jesus Christ forever.

Rom. xvi. 25-26, Eph. i. 9, iii. 3-5, Col. 26, ii. 2.

To this same purpose, ever true, Paul in his last letter, never disconnecting from his preaching of the gospel to all nations the resultant fact of a called out and separated people of God, rejoices that in his defense before Cæsar the Lord stood by and strengthened him, that through him (especially through him) the preaching might be fully known and all the gentiles might hear. (II. Tim., iv. 17.) In eager haste to accomplish the fullness, he declares. "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (ii. 10).

It is hard for us gentiles to realize that when Paul declared himself to be the apostle of the gentiles it was in a significant contrast with Peter, the

APOSTLE OF THE CIRCUMCISION,

and that each was engaged in filling up his own elect number, even though both belong to one mystical body in glory. Therefore Paul could talk of "my apostleship," "my gospel," "my preaching;" and Peter, also the apostle of the circumcision, address his letter to the elect sojourners of the dispersion as if a body by themselves. In it he implies a distinct filling up of a gentile number in his passing allusion to "their brotherhood in the world," who were accomplishing like sufferings with themselves, and in his previous exhortation most pertinent to Jewish believers, "Honor all men. Love the brotherhood. Fear God. Honor the King,"—1 Peter ii. 17, v 9. To love his Jewish brethren, a Jew did only too well, but to exhort Jewish believers to love their gentile brotherhood was at times most necessary. In the Acts of the Apostles Paul, in fulfillment of the same once-hidden purpose of special grace to the nations, is seen traversing lands and seas, and, as avowed in Romans, aiming to reach even the shores of Spain; and the Book of Acts is the permanent symbol and mirror of evangelistic activity among all nations, but surely in it is no hint or specimen of one people converted unto God. Israel's blindness of eyes and deafness of ears and hardness of heart are seen depicted even on its latest page, to show that Isaiah's prophecy will continue its fulfilment so long as gentile of this special parenthetic fulness ordained unto eternal life remains to be gathered in (xiii, 44-52).

Likewise in passing it may be said the hints and avowals of present grace to gen-

tiles and temporary blindness of Israel and future conversion of the nations are found in discourse and parable throughout the four gospels.

ISRAEL'S TEMPORARY BLINDNESS

in connection with the present world-wide sowing of the word of God is there; the net is cast into the sea of nations, but the fullness of the net is not the fullness of the sea; the rejection of the Messiah by the hardened Pharisees is followed by the eager quest of Greeks who would see Jesus; the destruction of Jerusalem scatters apostle and preacher, the servants far and wide along the highways and hedges and ditches of the gentile world that the wedding may be filled with guests; but throughout it is the fullness of persons and not of collective nations.

4. If now, however, attention should be called to the seemingly distant way in which Paul says, "blindness in part is happened to Israel, until the fulness of Israel be come in," as if he were speaking of the nations rather than of persons. Let the fact be recalled that there was in the apostolic age what may be called a church—consciousness intense, vivid, a realization of the corporate fellowship of Christians thro' a common union with the risen, ascended, glorified Christ, to which the church of to-day is almost a stranger. Because of this Paul, deeply as he loved his nation, must still speak of them as an Israel from whom grace had severed him, and though the apostle of the Gentiles for whose salvation he was becoming all things to all, yet so long they were unbelieving or unevangelized he must speak of them as far off and strangers, and not yet of the same body. So wide, indeed, is now the chasm between him and them. So high the realm of the new life and churchly brotherhood in Christ above both Jew and Greek, that now, as a stranger to his unbelieving kinsmen and a brother by grace to once hated aliens, he can speak of God making known "the riches of his glory upon vessels of mercy which He afore prepared unto glory, even us, whom he also called

NOT FROM THE JEWS

only, but also from the gentiles." (Rev. Vers. Rom. ix 23-24.) That "us" is a word betokening a life hid with Christ in God where all distinctions of earth and time are known no more. It is on this ground a Christian to-day can, like Paul and the believers of the apostolic age, rejecting the word "heathen" as translating "nations," still adopt the divine classification of the world as consisting of "the Jews, the gentiles (the nations) and the Church of God." (I. Cor. x 32.) and not in the pride of a denizen of an apostate of Christendom send the gospel to "the heathen," but in the humble yet sublime consciousness of oneness with Christ in glory send the gospel to the nations, who are to-day for lack of that gospel just what our heathen fathers were a few centuries ago in their gloomy groves of idolatrous hills.

5. Another reason in favor of such fulness as of persons called out, lies in the evident relation the whole argument of Paul sustains to the divine dealings as being of "this present time." Paul recognizes a mysterious break in the continuity of Israel's relation to the promises of God; he mourns over it; he beholds the gentiles coming to the front; he magnifies his office as the apostle of the gentiles by showing his kinsmen what gentiles have gained and Israel has lost, that so by provoking them to emulation he may save some of them; he would preach the gospel to all nations to complete the body of Christ and hasten the day of Israel's salvation, according to the unchanged and unchangeable purpose of God. It was now, "in this present time," the gentiles in large numbers were entering into the possession of the riches of grace, while the Jews were filling up their sins at all times; it was now the time of the ingrafting of the wild olive branches while the natural branches were broken off; it was a present filling, not

A FAR-OFF FULNESS

not yet begun, that was the cause of gentile high-mindedness and self-complacence. It was and is an unexpected present time; and these very three chapters of Romans seem almost as parenthetic in the epistle as the blindness of Israel and the fulness of the gentiles are parenthetic in human history between the first and second coming of Christ.

Nagelsbach, commenting on Isaiah xl. 1-22, even says: "But after the destruction of the earthly Jerusalem, and during the time of the gentiles, when the holy place is trodden down (Rev. x. 2) there is no other Jerusalem on earth than the Church of the Lord, a poor and only provisonal form of His kingdom which, for the period between the first and second act of the judgment of the world (Matt. xxiv, 29), i. e., between the destruction of Jerusalem and the second coming of the Lord to effect the first resurrection (Rev. xx, 4, sqq), has for its task in conflict with opposing forces the calling, gathering, and enlightening of the elect from all nations." P. 654.

In the light of these truths necessarily inseparable from the consciousness and confession of the brethren to whom Paul wrote, it would appear that the gentile readers of this epistle must have understood that they

themselves were part of the fulness whose completion may have been deemed to be not far off, (10: 18) but which we know is not yet finished though we can rejoice that the preaching of the gospel has at last reached

THE FINAL PERIOD

in which it need no longer be successive from nation to nation but simultaneous to all nations, its "sound in all the earth, its words unto the ends of the world."

V. However this fullness may be viewed, whether of nations entering the fellowship of the older nations of Christendom or of persons entering into the community of the people of God, whether a present or a future in gathering of gentiles, one general testimony is borne by the great names of the church to the truth that not before the Jews are converted will all nations of the world be converted, that however great the results of missionary activity may yet be in behalf of the fullness of the nations, this fullness can not be compared with the millennial Messianic blessings and riches of salvation, yet to come through Israel and the power and glory of Israel's Redeemer and King.

This is the testimony even of those who may not associate, or are not positively known to associate, the personal return of the Messiah with the conversion of the chosen people. The conclusion of the commentator and exegete is often in strange contradiction to the enthusiastic predictions of the preacher and orator of the same post-millennial school, who do now believe the conversion of the world hinges so entirely upon the conversion of Israel; but it is undeniable that an unbiased exegesis acknowledges the fullness of Israel to be the means and the time of the conversion of all nations to the Lord.

Godet comments: "It will not be till the national conversion of Israel takes place that the work of God shall

REACH ITS PERFECTION

among the gentiles themselves." John Owen, in his work on Hebrews, affirms, "Israel shall be a guide and blessing to the residue of the gentiles who shall seek after the Lord and may be entrusted with great empire and rule in the world."

John Wesley, in his note on Rom. xi. 12, concerning "the fullness of Israel," "There will be a still larger harvest among the gentiles when all Israel is come in." "So many prophecies refer to this grand event that it is surprising any Christian can doubt it. And there are great confirmations by the wonderful preservation of the Jews as a distinct people to this day. When it is accomplished it will be so strong a demonstration both of Old Testament and New Testament revelation, as will doubtless convince many thousand deists in countries nominally Christian, of whom there will, of course, be increasing multitudes among merely nominal Christians. And this will be a means of swiftly propagating the gospel among Mahomedans and pagans, who would probably have received it long ago had they conversed only with real Christians."

Meyer, though a strenuous advocate of the coming of our Lord and the Messianic Kingdom, yet differing in some important points from others of the same general belief, says: "The conversion of Israel is the last step in the universal extension of Christianity upon earth;" and yet he adds this does not mean "until no people of the gentile world is any longer found outside the church, for this is decidedly at variance with verse 12. Now if the fall of them be the riches of the world and the diminishing of them the riches of the gentiles, how much more their fullness?" and with

THE WHOLE CONTEXT

down to its evident concluding, verse 32, "For God hath concluded them all in unbelief that He might have mercy on all." And this last verse he interprets as spoken of individuals and not of nations.

J. A. L. Hebart in his "Second Coming" says: "By the fullness of the gentiles is not meant the conversion of all the heathen nor the confessionship of the gospel by all nations, but only a definite number of gentiles converted to God. Israel's reception will be a greater blessing to the world than Israel's unbelief and fall. We shall see later on how the nations as such en masse close in on Israel's national conversion." * * * "When the fullness of the gentiles has come in then shall the offspring of Abraham, Isaac, and Jacob, 'all Israel,' as one man be converted really to Christ, and this 'all Israel' is the 'remnant' of which Isaiah prophesied." Isaiah, x. 22-23, Romans ix. 27.

5. In conclusion, if the fullness is of evangelized nations, it does not mean the conversion of the world, for the nations already evangelized are not converted; if it is the fullness of converted individuals, it does not mean the conversion of the world according to the modern, vague notion, for such conversion is foretold to be not until the fullness of Israel takes place.

It can not be the conversion of the world, for Israel is discriminated from the gentiles or the nations in this Scripture and in all Scripture: "Lo, the people shall dwell alone and shall not be reckoned among the nations." (Numb. xxiii. 9), and yet Israel is

the divinely appointed heart and core of the race (Deut. xxxii. 8).

Salvation is out of the Jews (John iv. 22). It can not be the conversion of the world for nearly nineteen centuries have not produced one nation

WHOLLY CONVERTED

to Christ much less a world, but their darkness has been illumined and their corruption stayed by the elect of God, Jew and gentile, as the light of the world and the salt of the earth. The very expression "the gospel to be preached for a witness" has itself a hint and flavor of opposition and rejection. It cannot be the conversion of the world, for this very period of the calling out of the church is to close with a consummate apostasy and a tumultuous assembling of angry nations against the coming Kingdom of our Lord and of his Christ. Rev. vi. 14-18. Ps. ii. 110.

It can not be the conversion of the world, for if it is, if the fullness of the gentiles is identical with the millennial salvation of all peoples, and kindreds, and tongues, then the divine distinction between Jew and gentile in this argument of the epistle to the Romans has lost its point and its need since the apostolic day, then Paul's sorrow for his kinsmen according to the flesh was not assuaged by the inspiring promise of their future restoration to a predestined pre-eminence over all nations; then God has cast off His people and intends to merge them in the mass of the converted gentiles as if the present elect church took the place of the Messianic Kingdom, then there will be no distinct and separate future holy lump or future ingrafting of holy branches; then there is no mystery at all concerning the present hardness of Israel or need of the warning against gentile highmindedness; then there is no return of the Redeemer, the mighty one of Jacob, to dwell in the midst of his people, Israel forever, but having come to Israel but once, the Man of Sorrows, the pleading lament of Jeremiah would continue forever, 'O, the hope of Israel, the Savior thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?" xiv., 8-9. But these things are not so; the everlasting covenant remains as unbroken as the divine covenant with day and night and the ordinances of heaven and earth Jer. xxxiii., 19-26; "the gifts and calling of God are without repentance," Rom. 11-29; and still must we exclaim in adoring wonder, "O, the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out. For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him and it shall be recompensed unto him again? For of Him and through Him and to Him are all things; to Him be the glory forever. Amen." (Rom. xi. 33-36.)

THE REV. DR. A. J. GORDON

SPIRITUALISM, RITUALISM, THEOSOPHY.

After a hymn, and a vote of the conference on motion of the Rev. Dr. Pierson, requesting the committee to supply a programme for Saturday morning exercises, the Rev. Dr. A. J. Gordon, of Boston, a widely known theological writer, read a paper, commanding the closet attention, on "Latter-day Delusions." It was as follows:

"The consideration of this subject will occupy me quites exclusively with a shadowy and somber aspect of the present age. But I must avow at the outset my belief that this is by no means the only or principal aspect. It is the fault of post-millennarians that, looking for the millennium instead of looking for the coming of Christ, they magnify present successes and anticipate the speedy conversion of the whole world, when the Scriptures authorize us simply to look for the preaching of the gospel among all nations for a witness and the gathering out of an elect people for the Lord. It is the fault of many premilenlarians, on the contrary, that, looking for the coming of Antichrist instead of looking for the coming of Christ, they exaggerate the

PRESENT TRIUMPHS OF EVIL,

magnifging every shade into a sorrow, and every shadow into a sign of the son of perdition, and so predict the speedy triumph of the Man of Sin. "Watchman, what of the night? And the watchman said, 'The morning cometh, and also the night.'" Also the night, because the morning cometh. For the sunlight always casts a shadow, and the brighter the light the deeper the shadow. Does not the Scripture declare that "Evil men and seducers shall wax worse and worse deceiving and being deceived?" Yes; and the same Scripture saith that "The path of the just is a shining light that shineth more and more unto the perfect day." The one fact is true because the other is true. For Satan mocks the Lord Jesus at every step by matching his work with some counterpart of evil. And if we watch the present progress of evil from worse to worse let us not forget to look at the obverse side of the picture and rejoice, as we may, that the good is growing better and better. To use a household illus-

tration, what progress has there been made in lighting our homes within a single century: from the rude tallow candle of our forefathers, through the sperm-oil wick and the rock-oil lamp and the jet of burning gas, till we have reached the electric light—so surpassingly brilliant that I can not see it without beholding a startling emblem of "that light into which no man can approach." But look at the shadows which this electric light throws upon the pavement at night! Was there ever such blackness of darkness—such a dense and almost tangible

CONCENTRATION OF NIGHT?

Now, I make bold to say that the Church of Jesus Christ to whom he said: "Ye are the light of the world," never since the apostolic age has shed a purer and more widely diffused light upon the world than she is doing to-day. One glance at the work of present-day evangelism will justify the statement: The six thousand missionaries who are preaching the gospel to every nation under heaven; the Bible translated into three hundred and two different languages and scattered broadcast among the nations; the world-wide study of the Scriptures by the millions of adults and youth in our Sunday schools; the earnest evangelism touching court and drawing-room on the one side, and lane and alley on the other; the marked revival of supernatural works of healing and help among God's people. Here is the light, and without vainglory we may rejoice in its beams. But the shadow is correspondingly black. The ship that carries the missionary carries rum and opium, whereby so-called Christian nations are destroying a hundred souls among the heathen where the church saves one. The printing-press which scatters the Bible is flooding the world with infidel and obscene literature, and the Prince of Darkness is on hand to caricature any miracle of mercy with some dazzling miracle of perdition.

Now let us ask, What Satanic delusion especially and peculiarly characterizes the present age? My reply is not with some: Infidelity foreshadowing an approaching atheistical Antichrist. Infidelity is characteristic of our age, no doubt, but not more so than of some other ages. Indeed if we may credit

THE BEST AUTHORITIES

the unbelief of the last half of the eighteenth century was far more wide-spread and paralyzing in Christian countries than that of the last half of the nineteenth century. And so, with Kelly in the preface to his "Exposition of the Apocalypse," I hold that the conception of an avowedly infidel Anti Christ does not meet the requirements of Scripture. The fact is that open infidelity is not especially in Satan's line. His way is to masquerade in the symbols and sacraments of the church, to manipulate the machinery of miracles, and by supernatural signs and wonders to accredit the doctrine of demons." After figuring for ages as an "angel of light" it would be an entirely new departure in his administration for him to propose for himself an open coronation as the prince of darkness. His way has ever been to dishonor Christ by a feigned allegiance and betray him by a deceittul kiss.

Now I open the scriptures for the signs of the approaching end of the age and of the coming of Christ, and what on this darker side do I find? Not atheism so much as demonism and delusion.

In the first epistle to Timothy and the fourth chapter it is written: "The Spirit speaketh expressly that in the latter times some shall apostatize from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats," etc. Then I turn for

A SINGLE GLANCE

at the Apocalypse, and the same thing confronts me there. In the sixteenth chapter, after the successive outpouring of the vials and just before the seventh there is a sudden startling note of warning—"Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments." But what is the event mentioned just previously to this note of warning? It is this: "The spirits of demons working miracles which go forth into the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty." Seducing spirits, doctrines of demons, Satanic miracles—these are the manifestations which Scripture predicts of the latter day, and these are the most appalling characteristics of our own times. The sources from which the unclean spirits proceed are declared in the Apocalypse to be three—"out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet." I will not dogmatize concerning the systemsthus indicated. I will simply point out the fact that the present influx of superstition is in these three forms and from these three principal sources:

1. Spiritualism proceeding from the p't.
2. Ritualism proceeding from the papacy.
3. Theosophy proceeding from paganism.

Spiritualism without doubt is ancient sorcery, reappearing under a different name, but with totally unchanged characteristics. And when I tell you that in the city of Bos-

ton, where Cotton Mather, that eminent withstander of witchcraft, once lived and labored, there is now a magnificent temple for the worship of Spiritualism, which, being interpreted, means for the

PRACTICE OF DEMONOLOGY

and witchcraft; when I remind you that this dark system claims from ten to twenty millions of devotees, who have been discipled within the less than fifty years of its modern manifestation, and when I repeat its proud boast that it has gone forth unto the kings of the earth and has royal apostles in many of the thrones and palaces of the Old World, you will see that it is no mere insignificant superstition, utterly unworthy of notice. The theory that spiritualism is a system of sheer imposition; is not the one now held by the most candid Christian investigators; nor is it the one most accordant with fact and Scripture. The Bible explicitly forbids intercourse with spirits of the other world, and it would not forbid what is impossible. "There shall not be found among you any one that useth divination, or an observer of times or an enchanter or a witch, or a charmer, or a consultor of familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord" (Ex. vii. 2). And not only are these things an abomination, but a crime punishable with death. "A man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death," (Ex. xxii. 18) saith the Lord. Our rational age congratulates itself on having outgrown the belief in such puerile superstitions. But incredulity is often the next door neighbor to stupidity; and he who boasts himself too wise to believe in the existence of evil spirits, may be the easiest prey to their seductions. God and the devil, the kingdom of light and the kingdom of darkness, are both realities; and in proportion to our belief and realization of the supernal will be our apprehension and dread of the infernal. And not only is the reality of fallen spirits

DISTINCTLY TAUGHT IN SCRIPTURE,

but their power to produce startling miracles. In Thessalonians we are told that "the working of Satan" is "with all power and signs and lying wonders," and in the apocalypse we have the prediction of "the spirits of demons working miracles." The man who supposes that satan would undermine the belief in the supernatural is utterly ignorant of his devices. He has a creed to inculcate and a code of infernal morality to propagate, and he would employ miracles to authenticate his doctrines. Let us remember indeed that in the emergence of modern spiritualism satan actually comes on the stage as a defender of the faith. "This generation has fallen into doubt concerning the immortality of the soul," say his ministers, the mediums or sooth sayers; "and we propose to demonstrate this doctrine to you by calling up your dead and letting them speak to you." Thousands of once professing Christians who are now in the coils of this delusion were first seduced by the plea of larger knowledge and firmer faith concerning the unseen. The ear having been thus gained for the communications of the departed, the instruction has gone on—no rude denials at first but the most soothing platitudes and the most subtle counterfeits, till little by little the whole system of evangelical faith has been supplemented by that soul-destroying creed, "the doctrine of demons." I say "of demons," for I have no question that what are supposed to be departed friends speaking from beyond the veil are in reality fallen spirits, foul, malignant, and seducing, sent to beguile men into the allegiance and worship of Satan. And here as elsewhere the evil one follows most closely the divine method—first teaching through rapping, planchette, and mediumistic writing, and then miracles

OF PHYSICAL HEALING

and materialization to accredit these teachings; "speaking lies in hypocrisy" and confirming the word spoken by satanic signs and wonders following.

And I must tax your credulity still further by declaring my belief in the substantial correctness of Pember's theory, which is held by Alford and many other commentators, that fallen angels have power actually to assume fleshy bodies; and that in the period just preceding the flood these apostate spirits cohabited in the flesh with the daughters of men begetting a forbidden and accursed seed which God destroyed by the deluge. To say nothing of the fact that that mysterious apocryphal record, the Book of Enoch, tells this story with the minutest detail and that the early fathers of the church heed it as a veritable tradition. We believe that a candid exegesis of the Old Testament strongly supports it, while we find that the Epistle of Jude, according to the revised version, explicitly declares that the sin of the fallen angels was identical with the sin of the Sodomites—the "going after strange flesh;" the lust of the disobedient angels, it would seem, culminating in forbidden intercourse with the daughters of men, as the sensuality of the Sodomites culminated in a daring attempt at fleshy defilement with the angels in the house of Lot

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And from this statement of Scripture turn to the latest claim of spiritualism: that in materialization the spirits of the departed now actually reappear, habited in flesh and blood, and hold communion with their friends; then listen to the concessions of some of the ablest Christian investigators of this system, who are constrained to admit that they have seen such forms conjured up at seances, that they have handled them with their hands, and, after the most diligent caution against fraud and deception, have been compelled to concede the apparent reality of the phenomena. What a frightful suggestion we do not say demonstration, is there here, of the triumph of seducing spirits in their last irruption upon a fallen race! What a startlingly literal fulfillment our Lord's prediction may we yet have! "As it was in

THE DAYS OF NOAH

—and as it was in the days of Lot—even thus shall it be in the day when the son of man is revealed;" the subtle tuition in free-love and uncleanness which spiritualism has been carrying on, ending at last in a deified sodomy; and its industrious inculcation of the doctrine of demons, ending in the worship of Beelzbub, the prince of demons! Have I hinted at a culmination which is utterly inconceivable? I remind you that the short plummet of present day naturalism may not be able to sound such depths of satan. But lengthen your sounding line by a diligent study of that much neglected subject, the demonology of Scripture, and you may see enough to cause you to start back affrighted, with the exclamation: "Oh the depths!" An eminent writer on prophesy reminds us that the close of every preceding dispensation has been marked by an outbreak of demoniacal manifestation. If the precedent is to hold concerning this dispensation, then in modern spiritualism we have a startling sign of the approaching end of the age.

Ritualism ought not to be mentioned in the same volume with spiritualism, considering that it is an ecclesiastical eccentricity into which men of unquestionable piety and consecration have fallen, while spiritualism is utterly godless. But at the risk of a seeming breach of Christian charity I must classify it where its origin and history place it among the strong delusions which have come in to corrupt the church and despoil it of the simplicity that is in Christ. Most gladly do I bear tribute to

THE HUMBLE SELF-DENIAL

which many of the ritualistic priests are practising, and to the much sound theology which they are setting forth from their pulpits. Nevertheless, I must remind you how often, in the history of the church, the highest saintship has been found in intimate conjunction with the lowest superstition.

John Henry Newman, in a work which he put forth as a justification for his departure to Rome, makes this striking concession. In speaking of holy water and some other elements of the Roman Catholic ritual he declares that originally they were "the very instruments and appendages of demon worship," though "sanctified by adoption into the church." Literally true is this statement, and as comprehensive as true, for it covers almost every element and particular of the ritualistic service.

Going into a church where this system is in vogue you see the congregation turning reverently toward the east at certain stages of the service. It seems innocent enough to assume this position, though you know no reason for it. But you open your Bibles to the eighth chapter of Ezekiel, and there hear God denouncing the abominations which Israel is committing by mingling the worship of Babylon with the service of God. Among these abominations was the spectacle in the "inner court of the Lord's house" of "about five and twenty men with their backs toward the temple of the Lord and their faces toward the east; and they worshipped the sun toward the east." Such is unquestionably the origin of the eastward posture—a relic and remnant of primitive sun-worship.

IN THE SAME CHAPTER

of Ezekiel there is a reference to the ceremony of "weeping for Tammuz." Tammuz being another name for the pagan god Osiris. If in the ritualistic church you see some making the sign of the cross, remember that this was originally a pagan and not a Christian ceremony. For though X, the initial letter of Christ, very early became a Christian symbol the T shaped cross was originally simply the mystic Tau—the initial letter of Tammuz, and this sign was used in Babylonish worship and emblazoned on Babylonish vestments fifteen hundred years before the crucifixion of Christ. [For ample proof of this statement see Hislop's "Two Babylons," pages 322-334.] If the ritualism is sufficiently advanced to make use of the wafer in the communion turn again to the description of Jewish apostacy contained in Jeremiah xlv. 19, where the Israelites confess, "We burned incense to the queen of heaven and poured out drink offerings unto her, and we did make our cakes to worship her." Here the pedigree of the wafer is suggested, and if one will examine the literature of the subject we challenge him to resist the conclusion that it has come down directly from this Babylon-

ish cake. This cake was round, for the reason that it was an image or effigy of the sun, and was worshiped as such, and when it became installed as part and parcel of Christian worship the shape was strenuously insisted on, and is to this day. John Knox, in referring to this fact, says with his usual vigor of speech: "If in making the roundness the ring be broken, then must another of his fellow cakes receive the honor to be made a god and the crazed or cracked miserable cake that was once in hope to be made a god must be given to a baby

TO PLAY WITHAL."

So, too, in regard to that which is universally characteristic of ritualism, the lighted candles about the altar. In the Apocryphal book of Baruch there is a minute and extended description of the Babylonish worship, with all its dark and abominable accessories. Of the gods which they set up in their temples it is said that "their eyes be full of dust through the feet of them that come in." And then it is added that the worshipers "light for them candles, yea more than for themselves, whereof they can not see one." In the pagan worship at Rome, which was confessedly borrowed largely from Assyria and Egypt, we have accounts of processionals in which surpliced priests marched with wax candles in their hands, carrying the images of the gods," and we find a Christian writer in the fourth century, ridiculing the heathen custom of "lighting of candles to gods as if he lived in the dark," which he certainly would not have done had the practice formed any part of Christian worship.

And time would fail me to tell of the confessional, so closely reproducing that imposed on the initiates in the ancient mysteries, and of holy water whose origin has already been pointed out, and of ceremonies and vestments nameless and incomprehensible.

Granting for the sake of charity that altars and incense were borrowed from Jewish worship, which things indeed were done away in Christ, it still remains true that the great bulk of the ritualistic ceremonies were originally part and portion of primitive idol worship. I am ready to challenge anybody who will make a candid investigation of the subject to disprove it. But what if it be said with Newman that these things are "sanctified by adoption into

THE CHRISTIAN CHURCH?"

Our answer would be, alas, how has the Christian church been unsanctified by their adoption! For of what are they the accessories? What have they brought in with them as they have crept stealthily back into the sanctuaries that were once purged of them? These two central errors—baptismal regeneration and transubstantiation—falsehoods of Satan which have done more to deceive souls, and accomplish their present and eternal undoing, than is possible for the strongest language to set forth. Concerning the first—baptismal regeneration—what shall we say? Is it not enough to make one who has any pity for the souls of men weep aloud, to think of the baptized multitudes still "in the gall of bitterness and in the bond of iniquity," who are being betrayed unto eternal death through this sacramental lie?

Concerning the doctrine of transubstantiation, let me quote the words of a godly English rector, whose soul is stirred within him as he is compelled to see what he calls "the center and sum of the mystery of lawlessness" gaining recognition in his own church. He says: "The crowning error in the process of Satanic inspiration is this, that the priesthood possesses a divine power to locate the Lord Jesus Christ on an earthly altar, and to lift Him up under the veils of bread and wine for the adoration of the people." It is in this blasphemous fraud that the Apostle Paul's prophecy finds its accurate fulfillment Of the apostacy forerunning the second coming of Christ; he says that the deluded followers of the lawless one shold believe the lie. Of all the impostures that the father of lies ever palmed upon a credulous world this doctrine, which, both logically and theologically, repeats millions of times the humiliation of

THE BLESSED REDEEMER,

necessarily transcends all." It is worthy by pre-eminence to be called the lie.

Admitting now that ritualism is of pagan origin what is the conclusion to which we are brought? To this; that by its revival in the church there is a repetition of that sin which God so constantly denounces in the Scriptures as an abomination—the mingling of the worship of demons with the worship of God. Here we go expressly by the book. In Denteronmy (xxxii. 17) when the Israelites are charged with provoking the Lord to jealousy by strange Gods, the ground of offense is declared to be that "they sacrificed unto devils, not to God." In the Septuagint version of Psalm xcvi. 5, it reads: "For all the gods of the nations are demons." And in 1 Cor. x., 20, it is written: "The things which the gentiles sacrifice they sacrifice unto demons and not to God; and I would notthat ye should have fellowship with demons." Dr. Tregelles, commenting on this last passage, says: "Did the ancient heathen think they were adoring evil spirits—demons

—when they sacrificed to their gods and demi-gods—when they honored Jupiter and Hurcules? And yet the Scripture thus teaches us that the worship did actually go to demons; it was thus directed by Satan. And this put the idolatrous nations under the distinct tutelage of demons, whose power showed itself among them in many ways. We should form I believe a very inadequate estimate of Romish idolatry if we were to overlook the solemn fact that it is demon worship commingling itself with that of the living and true God, so that Romish nations stand under demoniacal tutelage, just as did the gentiles of old." And this conclusion accords as closely with the teachings of history as with the teaching of Scripture. How can we account for the course of the Roman apostacy for the last twelve hundred years—that career of blood and blasphemy unmatched by anything in human history, except

UNDER THE SUPPOSITION

that behind the scene it is Satan who is the real pope and his subordinate demons who are the real cardinals—that just as through the mystery of godliness the Holy Spirit became incarnated in the body of Christ to guide and enlighten it, so through the "mystery of iniquity" the evil spirit became incarnated in the great apostacy to inspire it with "all deceivableness of unrighteousness." Is then ritualism an innocent ecclesiastical pastime—a harmless freak of religious æstheticism? So it seems to many, even of those who have no affiliation with it. But look at it just as it is. Trace the history of the ceremonies piece by piece back to their original source, till you find that true of almost every one of them which Newman admits of a part of them, that they were "the very instruments and appendages of demon worship," and then imagine the exultation among these demons as they see Christian priests, clothed in their paraphernalia, marching in their idolatrous processions and preaching their delusive doctrines. And how must their joy be enhanced by the anticipation of the yet greater triumphs still to come in the culmination of idolity and man-worship. Those who are looking for a future infidel anti-Christ have imagined how easily some master genius inspired with infernal energy and magnetism might evoke a world-wide allegiance to himself, and out of the restless elements of socialism and atheism and paganism get himself worshiped as a god.

But I ask you to look not at what may be possible, but at what has actually been accomplished along the line which we are considering, and this, too, not merely in the first centuries of the papacy but in our

OWN DAY AND GENERATION.

It is hardly more than fifty years since the tractarian movement began in Oxford. From among the company of its originators we may select two, Newman and Manning, as noble and sincere souls, so far as we can judge, as any age of the church has produced. But they came under the fascination of ritualism; and it threw its spell little by little over their minds. Watch their course from the beginning to the present day. Observe the mental struggles, the ill-concealed reluctances, as fold after fold of mediæval delusion closes about them. Almost can we hear cries of pain here and there as the process of branding the conscience with a hot iron goes on. But at last the work is complete; they have reached old age, and with it the dotage of superstition. And where do we find them now? Prostrate on their faces before a deified man; all the ascriptions which could be claimed by a god on earth they yield without reluctance to the Pope. Infallibility in his decrees, indefectibility in his conduct they now ascribe to him who sits upon the throne at Rome. Cardinal Manning, speaking for the line of popes says: "In the person of Pius IX. Jesus reigns on earth, and He must reign till He hath put all enemies uner His feet." Words, which as I read them, constrain me to ask of this sovereign pontiff: "Art thou the Antichrist that was come or do we look for another."

Cardinal Newman voicing the sentiment of the church, which he calls "a never failing fount of humanity, equity, forbearance, and compassion," uses

WITH SPECIAL EMPHASIS,

these words: "We find in all parts of Europe scaffolds prepared to punish crimes against religion. Scenes which sadden the soul were everywhere witnessed. Rome is the one exception to the rule. The Popes, armed with a tribunal of intolerance, have scarce spilt a drop of blood; Protestants and philosophers have shed it in orrents"—so "drunk with the blood of martyrs" that she does not even know that se has been drinking!

Here is the goal which the advance-couriers of ritualism have reached in half a century; is it unlikely that the thousands of clergymen and laymen who have within a few years entered upon the same path will fail to arrive at the same destination?

To sum up this part of our subject, then, I believe that ritualism is a desperate but marvelously insidious attempt of the great

enemy to regain for the Man of Sin what was wrested from him by the reformation. It is a scheme so fascinating that already many of the very elect have been deceived by it, and are being led back to Rome as sheep to the slaughter. To such I would commend again the solemn words of Tregelles: "A recurrence to Romish connection a re-commingly in any way with the maintenance of Romish idolatry would place a Protestant nation again under the sway of those demons to whom idolatrous worship really ascends, whether the name under which they are adored be that of Jupiter or Simon Peter, the apostle of Christ."

All this is hard to say, for one who prefers the charity which covers a multitude of faults to the criticism which lays them bare. And in dwelling on this subject we are not insensible to the perversions of another kind which have crept into our non-liturgical bodies. For, so far as we know, the liturgical churches, have not fallen into the

COOKING STOVE APOSTASY

which is turning so many of our church basements into places of feasting; nor have they been ensnared with the entertainment heresy which sets up all sorts of shows and exhibitions for amusing the unchurched masses into an interest in the gospel. We deplore these things, and here and now lift up our warning against them as another device of the enemy for corrupting and enervating the church of God.

(At the utterance of this sentiment, or its equivalent in an improvised form, Dr. Gordon's colleagues on the platform, Dr. Pierson leading, and the audience as a whole arose to say "Amen.")

But while considering ourselves lest we also be tempted we must none the less warn our neighbors against the fatal infatuation of ritualism. We take up the Trinity Church catechism of Dr. Dix and find it streaked through and through with the tinge of the scarlet woman—baptismal regeneration, eucharistic sacrifice, apostolic succession, prayer for the dead, intercession of departed souls, when we find its eminent author so enamored of the papacy that he draws away from all Protestant bodies and embraces her, declaring that the three chief branches of the holy Catholic Church are the Church of Rome, the Greek Church, and the Anglican Church, and that the body thus formed is the

TRUE CHURCH CATHOLIC,

"because she endures throughout all ages, teaches all nations, and maintains all truth." When we find Protestant ecclesiastics so smitten with what the reformers used to call "the trinkets of Antichrist," as to allow themselves little by little to be reinvested with the cast-off clothing of Babylon, so that a recent writer describes the Bishop of Lincoln as "adorned with mitre and cloth of gold, his orpheys so lavishly decorated with amethysts, pearls, topazes and chrysolites set in silver as fairly to dazzle the beholder;" when we see all these we are moved to repeat with solemn earnestness the warning of Bradford, the Smithfield martyr, "O, England, beware of Antichrist; take heed that he doth not fool thee."

Theosophy, is the latest religion of transcendentalists. In it, the attenuated unbelief of our times is seeking to find relief from the ennui of denial. How to describe that which takes for itself the name of "Occultism;" how to give an idea of doctrines which claim to be hidden from all but the initiated we do not know. It is enough to say that substantially it is Buddhism seeking conquests in Christian lands; "the light of Asia," offering itself to those who have turned away from "the light of Christ." It has its circles in many of our great cities, where its occult philosophy is diligently studied; though its following is small compared with that of spiritualism, it being the religion of the literary elite, as the other is of the common people. If we question it in regard to its doctrines, it tells us that they are the same as those of "the sacred mysteries of antiquity." It inculcates a very attenuated philosophy of evolution; it teaches the pre-existence and the transmigration of souls, and instructs its disciples how by a rigid asciticism they may cultivate what is called

"THE INTUITIONAL MEMORY"

by which they can enter into profound recollection of what they knew in far distant ages. In a couplet which it is fond of repeating it declares that

Descending spirits have conversed with man
And told him secrets of the world unknown.

And these words give the most reasonable hint of its origin. For its creed is "the doctrines of demons from beginning to end." No personal devil that which is mystically called the devil being but the negative and opposite of God.' No atonement except man's "unification" with himself; no forgiveness of sin, souls being required to wear away their guilt by self-expiation; miracles, mysteries, ultimate deification—these are specimen articles of its delusive creed. It's whole character and contents so far as we can comprehend them are yet another phase of satanic delusion. Now if we compare these three sytems, counting ritualism as incipient Popery, we find them agreeing remarkably to fill up the outlines

of the predicted apostacy. The "forbidding to marry" realized in the celebacy of Romanism; the enforced continence of theosophy and the anti-marriage doctrine of spiritualism; the "commanding to abstain from meat" appearing in the superstitious fasts of ritualism, and the rigid abstinence from flesh enjoined on the initialtes of esoteric Buddhism; the doctrines of demons manifested in the magic and idolatry which ritualism substitutes for the chaste and simple doctrines of ordinance of Christ, and which in many particulars hold a common ancestry with those of theosophy and spiritualism, and the fartastic miracle-working which charactecize them all. All three of these delusions give a practical denial of Christ's second advent —that doctrine at which demons

FEAR AND TREMBLE—

spiritualism and theosophy declaring that in that in them the promised Epiphany of Christ is taking place; while ritualism by its doctrine of transubstantiation makes the communion declare the "real presence of Christ" in flesh and blood, when the Lord ordained it to declare his real absence "till he come"—I mean, of course, bodily absence.

What now is the prophetic significance of all that we have said? This it seems to me, that according to the predictions of Scripture we are witnessing an irruption of evil spirits who are again working powerfully along their favorite lines—ritualism, superstition, and philosophy.

We hear much said about infidelity and communism "heading up" in a personal Antichrist. Believing as I do, that Antichrist came long ago, and that he was crowned a few years since in St. Peter's at Rome as the deified man—infallible and supreme. I see in the present aspect of affairs his final bodying forth, rather than his ultimate heading up. As in the case of Christ, so in the case of "the man of sin," the head is revealed first, and the body gathered throughout all generations grows up in all things into Him who is the head." For the career of Antichrist is the exact parody and evil counterpart of that of Christ. If you say "the Antichrist must be

AN INDIVIDUAL

as certainly as Christ is," I remind that the word Christ does not always stand for a single individual in description, for in I. Cor., xii., the apostle describes the body of believers, gathered to the Lord through all time with its divers gifts and administrations, and this corporate whole with its many members, but "all baptized by one spirit into one body" he names Ho Christos—the Christ. So that evil system with its various offices and administrations yet baptized into unity by "the Spirit which now worketh in the children of disobedience" is the Antichrist. The one is the head of the ecclesia, and the other is the head of the apostasia; but the head and the body are so identical that they bear the same personal name.

"But he is called 'the man of sin,'" you say, "and therefore must be an individual. Not of necessity. For the line of believers extending through all ages is declared by the apostles to be taken out from Jews and gentiles to "make of twain one new man."

I can not believe that "the mystery of iniquity," which Paul declared to be already working in his day, has been toiling on for nearly two thousand years in order to bring forth a single short-lived man, and he so omnipotently wicked that the Papal Antichrist, with the blood of fifty millions of martyrs on his skirts, is too insignificant a sinner to be mentioned in comparison. And now, I hear the objections coming thick and fast. "But is he not an open infidel since he is said 'to deny the Father and the Son?'" Search your concordances for the meaning of the word "deny," and observe how constantly it signifies the denial of apostasy and false profession. But is he not

THE INCARNATION OF SATAN

since he is called "the son of perdition?" Yes; Judas was named "the son of perdition;" and "Satan entered into Judas Iscariot;" but so far from atheistically denying Christ he openly professed Him, saying, "Hail, Master," and then betraying Him with a kiss. But is he not a godless blasphemer, since he is declared to have "amouth speaking great things and blasphemies?" The counterfeit of Christ again, for Christ was twice falsely accused of blasphemy, because he made Himself equal with God, and because he presumed to forgive sins. The Pope is justly accused of blaspnemy on both these grounds, for he profanely calls himself God, and assumes to forgive sins. Said Alexander VI.: "Cæsar was a man; Alexander is a God." But must he not be a Jew established in Jerusalem, since it is said that "He sitteth in the temple of God, showing Himself that He is God?" No. This particular phrase "temple of God," is never in a single instance in the New Testament applied to the temple at Jerusalem, but always to the church, the body of Christ, to its head or to its members in heaven or on earth. But could the Holy Ghost call that "the temple of God" which has become apostate? Just as possibly as Christ could call the apostate Laodiceans whom he spues out of His mouth

"THE CHURCH IN LAODICCA."

"But does not this view commit one to the year-day interpretation, since the career of Antichrist is three years and a half and the papal system extends through centuries? Yes, for the one instance of prophetic time which has by unanimous consent been fulfilled, the seventy weeks of Daniel is demonstrated to have been upon this scale. Since the period was actually 490 years—a day for a year—and this may be taken as a clue to the prophetic time of Revelation. But if the Holy Spirit meant years in the Apocalypse why did he not say years? you reply. Why, when he meant churches and ministers, and kingdoms and kings and epochs, did he say candle-sticks, and stars, and beasts, and horns, and trumpets? Yet, having used these miniature symbols of greater things, how fitting that the accompanying time should also be in miniature! To use citeral dates would distort the im gary—as though you should put a life-sized eye in a small-sized photograph.

I have said that Antichrist is the evil counterpart of Christ. When Satan offered Christ all the kingdoms of the world if he would fall down and worship him He refused, accepting present rejection and crucifixion, and waiting the Father's time for the kingdoms of the world to become the kingdom of our Lord and of his Christ. The papal Antichrist accepted the kingdoms of this world when the temptation was presented him, and proceeded to announce himself the "king of kings" and that the kingdom had come, and that in himself was fulfilled the scripture, "He shall have dominion from sea to sea, and from river to river, ucto the ends of the earth."

The bride of Christ—the church—was left in the world to share her Lord's rejection and cross, enduring present suffering and widowhood, and waiting for the return of the bridegroom. But the harlot bride of Antichrist accepts and earthly throne and a present glory, boastfully saying, "I sit a queen and am no widow and shall see no sorrows." Do we not see that it was this usurpation of the headship of the church by the man of sin; this premature grasping of the kingdom and the setting up of a mock millennium under rules of a pseudo-Christ, that destroys the millennial hope of the church and has

INFECTED GENERATION

after generation, with the delusion of a present reign and a present kingdom, while Christ is yet absent in person from his flock? But this enemy of God and His Saints must soon come to an end. In Daniel and in Thessilonians this end is predicted in two stages: gradual, and then sudden and complete. "They shall take away his dominion to consume and destroy unto the end," says Daniel. "Whom the Lord shall consume with the breath of His mouth and shall destroy with the brightness of His coming," says Paul in Thessalonians. The consuming process has been going on mightily in our generation by the breath of the Lord's mouth in the world-wide diffusion of the inspired Scriptures. "And now the devil is come down with great wrath because he knoweth that he hath but a short time." He is putting forth the energy of despair. He is sending his legions to work along various lines, which all center, visibly, or invisibly, in one head. On the line of sacerdotalism he is seeking to thwart the work of the Reformation by again insinuating popish worship into our churches; on the line of superstition he is aiming to bewitch the godless and curious multitudes through the energy of unclean spirits; on the line of culture he is moving to foist upon the literary elite a diluted paganism as an extra fine religion. But these things cheer us rather than sadden us, for all the shadows point to the dawn. The church's salvation means Antichrist's destruction, and the same Scripture which speaks to us so powerfully to-day in the light of passing evils, "Yet a little while and he that shall come will come and will not tarry," says also, "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you, Amen." All this which I have set forth I have declared with unutterable sorrow. All this I can think of only with weeping, crying

"O, BRIDE OF CHRIST,

how are they increased who would rob thee of thy chastity." All this I now review with a fervent prayer that if I have spoken aught against any of the Lord's anointed He will forgive me, while for myself I cry daily unto Him "Deliver me from the evil one."

Men and Brethren: We are here for a candid and courteous discussion of certain great prophetic questions. Among these none is more important as affecting our present testimony than the one upon which I have just now touched.

I need not remind you that one of the first tasks which the ritualistic leaders fifty years ago felt called upon to undertake was that of getting rid of the Protestant interpretation of Antichrist as the Pope of Rome. How desperately they wrought at this task will be apparent to those who read Newman's essay on "The Man of Sin," and observed especially his earnest wrestling with the ominous saying of Gregory the Great, that "Whosoever adopts or desires the

title of universal bishop is the forerunner of Antichrist."

If I must take sides between parties on this question my sympathies will be with Latimer and Cranmer and Bradford, whose vision was clarified by the fires of martyrdom, to recognize their persecutor and call him by name, rather than with Manning and Newman, whose eyes are holden by the charm of mediævalism.

But our appeal is not to man, but to the sure word of prophecy. The profoundest discussion of this question which has appeared in fifty years in my opinion is contained in the two recent volumes of Mr. Grattan Guinness. There history is shown to answer to prophecy like deep calling unto deep; there the mysterious chronology written ages ago by God is verified point by point by

THE TERMINAL PERIODS

which are running out under our own eyes. Such correspondencies can not be accidental; such clear pointings to the man of sin as a story of his predicted age as 1,260 years gives can not be fortuitous. One of the ablest prophetic scholars of the Futerest school in this country declares that he knows not how the conclusions of these volumes can be gainsaid.

I humbly concur in that opinion. Nay, I speak rather of The Book than of any human books and avow my conviction that the papal "Man of Sin" was accurately photographed on the camera of prophecy thousands of years ago; that no detective searching for him to-day would need any other description of him than that which is found on the pages of the Bible. Taking these photographs of Daniel and John and Paul, and searching the world upside down for their originals, I am confident that this same detective would stop at the Vatican, and after gazing for a few moments at the Pontiff, who sits there gnawing the bone of infallibility, which he acquired in 1870, and clutching for that other bone of temporal sovereignty which he lost the very same year, he would lay his hand on him and say: "You are wanted in the court of the Most High to answer to the indictment of certain souls beneath the altar 'who were slain for the word of God and for the testimony which they bore," and who are crying, 'How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell upon the earth?'"

My brethren, let us search the Scriptures anew and let us be sure that they do not require it of us before we silence our testimony against the Man of Rome as Antichrist.

THIRD DAY.

THE REV. DR. J. S. KENNEDY.

PRACTICAL INFLUENCE AND POWER.

Snowy, blustering weather was no obstacle to the atttendance of the faithful many at the third day's session of the Bible and Prophetic Conference. In the opening devotional exercises there was congregational singing and prayer by the Rev. Dr. Goodwin, of Chicago. Before proceeding with the exercises the Rev. George C. Needham, Secretary, made the following statement:

"It is hardly necessary to state to this audience that there has been no arrangement or understanding between the speakers at this conference, coming as they have from many States, to avoid repetition in their addresses. In fact repetition is essential and can not possibly be avoided. Post-millenarians have a variety of views on the subject of our Lord's coming. Pre-millenarians the world over are one in their hope. They may differ on the interpretation of Scriptures bearing on events connected with the subject, but the committee had no hesitation in inviting these good brethren of all evangelical churches and from many States to present with the ability given them this subject of our Lord's

PRE-MILLENNIAL ADVENT."

The Rev. Dr. J. S. Kennedy, of the Abingdon, Va., M. E. Church, South, then read a paper on the subject, "Practical Influence and Power of Christ's Second Coming." It was as follows:

Dear Brethren in Christ: "Grace to you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead unto an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.

"Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ" (I. Pet. i. 2-7).

The Christ of prophecy—"the same yesterday, to-day, and forever"—is not only the Christ of history, but the living sovereign head of the church, "which is His body, the fullness of Him that filleth all in all" Eph. i. (23.)

THIS CHRIST OF PROPHECY—

"being the image of God, the invisible—the first-born of all creation" (Col. i. 15); yea, being "the effulgence of God's glory, and the very image or impress of His substance" (Hebr. i. 3); as the eternal Logos or word of God, "became flesh," the living incarnation of all the treasures of divine grace and truth, in order that he might be fitted to become the "Captain and Prince of our Salvation," and the medium through whom God the Father "might reconcile all things to Himself, in the earth and in the heavens" (Col. i. 20), and "that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and on earth" (Eph. i. 9-10).

Having wrought out the great problem of man's redemption by procuring for him initial salvation "by grace through faith," He then became the "first-born from the dead," the first arising from death to everlasting life, "that in all (possible respects) He might have the pre-eminence," or first place in rank, as well in His Soteriological as in His Cosmical glory.

And now in His exaltation to the right hand of the Majesty on high he abides "in the form of God," being "the brightness of His glory and the express image of His person," and "has been appointed heir of all things" (Heb. i. 2-3). And "to us" Paul declares "there is but one * * Lord Jesus Christ by whom are all things, and we by Him (I. Cor. viii. 6); to whom John in the Apocalypse applies the ineffable name of Jenovah, "The Was and the Is and the Coming One" (Rev. iv. 8).

It is, we think, universally conceded by those competent to judge that in every age the faith and hope of the church of our Lord Jesus Christ have been

DIRECTED TO AND CENTERED IN

the second personal coming of our now ex-

alted and glorified Savior, as the event in which the Lord's redeeming work shall culminate in the resurrection and glorification of His saints, in the full establishment of His messianic kingdom, in the regeneration of this sin-cursed and sorrow-smitten planet, and in the regenesis of the Cosmos in its complete deliverance from all physical and moral evil by His personal reign. This assumes His coming not only to be personal and literal, but also pre-millennial, antedating in time and fact the millennial era. His coming in person must precede His reigning in person on the earth. That is self-evident.

Before proceeding, therefore, to unfold and discuss its practical bearings upon the church of to-day, and the inspiring and transforming power of this "living hope" of the Master's second personal coming, let us consider for a moment some of the reasons for embracing a doctrine of such amazing import, if true, and which by its logical and essential contents, whether we will or not, must sweep away the foundations and traditions of the commonly received post-millennial theory of "the last days." This theory, as all know, puts the millennium before Christ's coming, and conjoins in an inexplicable manner the sublimities of our immortal destiny with the irreconcilable and contradictory diabolism which, if the Scriptures are to be believed, shall immediately precede the second advent. And the more so, if, as we believe, we are standing to-day

FACE TO FACE

with the great predicted crisis of the world's history toward which the sublime march of events is steadily pressing with quickened pace, and converging with infallible certainty. In the very last discourse to His sorrowing disciples before His departure, Christ said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv. 2-3). "When the Son of Man shall come in His glory, and all the angels with Him, then (not before) shall He sit on the throne of His glory," and commence his separating judgments upon the wheat and tares (Matt. xiii. 39-43, xxv. 31).

In Acts i. 9-11, it is written that when "Jesus was taken up, and a cloud received Him out of sight," angels said to the astonished Galileans, "Why stand ye looking into heaven? This same Jesus which was received up from you into heaven, shall come in like manner as ye beheld Him going into heaven." Again: "The Lord Himself in His divine-human personality shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." (I. Thess. iv. 16). "And to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven with the angels of His power." (II. Thess. i. 7). So in Zech. xiv. 5, "The Lord my God shall come, and all the saints with Thee." "Behold, the Lord cometh with ten thousand of his saints," says Jude (14 vr.), to inaugurate the judgments of the millennial day. Daniel, vii. :9-10, also gives us a sublime prophetic description of the same event. And St. John, in his

APOCOLYPTIC VISION

of the "last times," depicts in graphic simplicity the fact, the manner, and the publicity of His coming. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and the kindreds of the earth shall wail because of Him. Even so. Amen!" (Rev. i. 7).

There is not and can not be any dispute, therefore, as to the question and fact of His coming again at some time. Our blessed Redeemer has not gone to heaven to stay there. He has gone there for the benefit of His militant church, to enlarge the scope and multiply the blessings of His high-priestly mediation, "by appearing in the presence of God for us," "an high priest forever after the order of Melchisedec." (Heb. vi. 20).

He will and must return again in majesty and glory, not mediately by His spirit or providences, but directly in His own proper person, to consummate the work of His redeeming love in and for His people. Nor can there be any doubt as to a millennium or era in which truth and righteousness shall universally reign among all nations; "when all kings shall fall down before Him, and all nations shall serve Him" (Ps. lxxii. 11); "when the heathen shall be given Him for His inheritance, and the uttermost parts of the earth for His possession" (Ps. xi. 8); "when the wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose" (Isa. xxxv. 1-2); and "when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Heb. xi., 14).

The literal and personal second coming of the Lord, if we mistake not, is accepted by all

EVANGELICAL CHRISTIANS

as an indisputable doctrine of the Scriptures. It is not a mere dogma or idle speculation.

The differences in the theological views of His coming grow out of this question: How does the event of Christ's second coming, considered as an isolated fact, stand related to the scheme of completed Messianic

salvation as revealed in the Scriptures? What is its true and essential place in the system of revealed truth, touching the "last times?"

We believe with all our heart that God's word places or puts this grand and momentous event at the end of the times of the gentiles, called "the time of the end" in Dan. xii., 9; and of which the present Christian dispensation is that part of "the times of the gentiles," called the "gospel of the kingdom," or the kingdom of God "in mystery," during which the gospel is to be preached to all nations "as a witness" of the truth, in order "to take out of (or from among) the gentiles a people for Christ's name (Acts xv. 14), preparatory to their admission into "the kingdom of God" in manifestation (Rom. xi. 25; and viii. 19).

We believe, further, that the second coming of Christ, as an isolated fact, must occur before the millenium, because the fundamental and essential condition causally of the rise and establishment of the Messianic kingdom in open manifestation. If these two propositions are scriptural and true, then the Messianic salvation in its completeness can only be effected by the parousia. But we learn from Col. I. 5 that the fullness of the Messianic salvation, the objective contents of the Christian's hope, "is laid up for him in the heavens;" and that

THE BLESSED RESURRECTION-LIFE,

"hid with Christ in God," will only set in with the parousia in the "future age," at the end of this age. Hear Paul: "When Christ, who is our life (resurrection—life), shall be manifested, then shall ye also with Him be manifested in glory" (Col. iii. 4). "For our citizenship," says he, "is in heaven; whence also we wait for a Savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. iii. 20-21). This will take place at the parousia.

Moreover, Messianic sovereignty consists in Christ's universal dominion over the world and in the glorious fellowship of His believing saints with Him. "All authority hath been given unto Me in heaven and on earth" (Matt. xxviii. 18). "Wherefore God hath also highly exalted Him, and given Him a name which is above every name" (Phil. ii. 9-11). Again the Master says, "Ye which have followed Me in the regeneration—palingenesis—when the Son of man shall sit on the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel (Matt., xix, 28; Rom., viii, 12-18). See this, too, follows the parousia.

Pre-millennialism, whose inspiring and uplifting hopes we are to consider, requires, by the very nature of its sublime and awe-inspiring connections, that the true Basileia of Christ belong to the future eon, to be erected after He comes; and that the "ye shall be manifested in glory" simply means the glory of the Messianic kingdom in which believers, ready and "waiting for their adoption," shall in their glorified bodies be manifested visibly at the revelation of Jesus Christ, their divine and risen Head. Till the parousia this glory is "hidden

WITH CHRIST IN GOD."

If these cardinal tenets of Pre-millennialism be true, then we are also obliged to admit that the last sacred historical development in Christendom and in Gentile heathendom, antedating the parousia, instead of producing a millennium by the universal spread of a pure Christianity in the earth, will, on the contrary, embrace and present moral, social, and political phenomena of the most alarming and extraordinary character. Such as fatal and wide-spread ignorance of divine things. (See Isaiah, lx, 2; Hosea, xiv, 9; Rom., xi, 8-10; Rev., ix, 20-21.) General apostasy in the church from "the faith once delivered to the saints"—especially touching the Lord's imminent appearing. (2 Pet. iii. 1-4; Luke xviii. 8). The prevalence of religious formalism, adulterous friendships with the world, the abounding of iniquity, the waning of faith and love, awful and general revolutions and commotions among all the nations, resulting in tyranny, anarchy, destructive wars, famines, and pestilences without a parallel in the history of the race. (See Matt. xxiv. 12; Jas. v. 1-6; 1 Tim. iv. 1-3; Jere. xxv. 15-29; Luke xxi. 7-11; Ezek. xxi. 24-27; 2 Pet. ii. 12-15; Rev. vi. 1-17, etc.)

Christ the Lord must come, therefore, first to receive His church, the Bride, and then to establish His kingdom in judgment and righteousness.

Not until the predicted "fullness of the gentiles be come in," can we hope for the restoration of the Jews and their establishment as a nation in their own promised land, and their subsequent salvation. The mighty deliverer, who is to effect

THE SALVATION OF ALL ISRAEL,

(Rom. xi. 25-26), must come and first destroy Antichrist and bind Satan. In short, the two grand scenes which are eminently to characterize Christ's second personal coming, are the rapture of the church by her risen head; and the return of the Lord with His glorified church.

The scene of the rapture of the church is tersely and comprehensively presented to our faith and hope in 1 Thess. iv, 13-18, in these deeply impressive words: "But we

would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming—parousia—of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Therefore comfort one another with these words."

The scene of the return of the Lord with His church, the glorified Bride, to judge the world in righteousness, and to inaugurate His glorious reign on earth, is most graphically described in the nineteenth chapter of Revelation. After portraying in sublime beauty the celebration of the marriage of the Lamb and His bride, "the Church of the first-born," St. John

WAS TOLD TO WRITE:

"Blessed are they which are bidden to the marriage supper of the Lamb." And now comes the vision of the Lord's return in majesty and great power:

"And I saw the heaven open, and behold, a white horse; and He that sat thereon, called Faithful and True; and in righteousness He doth judge and make war. And His eyes are a flame of fire, and upon His head are many diadems; and He hath a name written which no one knoweth but He Himself. And He is arrayed in a garment sprinkled with blood: and His name is called the Word of God. And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure. And out of His mouth proceeded a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness of the wrath of Almighty God. And He hath on His garment and on His thigh a name written, King of Kings, and Lord of Lords." (Rev. xix. 11-16.) With this brief and imperfect survey of the general field of premillennialism, we can not fail to discover many and cogent reasons why we are and ought to be profoundly interested in the Lord's second coming; and why in truth we are bound to place that coming before the millennial era, and the extraordinary events connected therewith.

It may be safely postulated, therefore, that there can be no millennium without the Jews. "For salvation is from the Jews" (John iv. 22). No millennium without a resurrection. No millennium anticipating the widespread and awful antichristian apostasy of "the very last days of this dispensation" (II. Thess. II. 8).

NO MILLENNIUM

antedating the establishment of the Messianic kingdom of God on the earth (Dan. vii. 13-14; Rev. xi. 5).

No millennium so long as the whole irrational animal creation remains "subject to vanity and the bondage of corruption" (Rom. vii. 20-21).

No millennium till the Christ of God and of the Bible, and of the church and of the nations, shall Himself return to this sin-cursed and sorrow-smitten planet, and here on the very theater of the fall and Calvary complete and consummate the work of His redeeming love by delivering the cosmos—the natural and moral creation—from the curse of sin, and by perfecting and finishing forever the reconciliation of the alienated universe with His Father, God; which divine work is and must continue in course of development until the parousia.

What, then, shall we say of the the practical influence and power of Christ's pre-millennial coming? If so many and so great things depend on the second appearing, personal presence, and glorious open revelation of our adorable Redeemer from heaven at the close of "the times of the gientiles," what ends or uses in Christian life and experience does it subserve? If this sublime doctrine is really the corner-stone in the base, and the key-stone in the glorious arch of our millennial hopes, how ought it to affect our faith and doctrinal beliefs?

Faith is for every Christian the means, the divine organon, by which he receives and appropriates all the blessings of life and salvation which we have in Christ, now and forever to come. This faith, therefore, must have in it the elements of an intelligent apprehension of

THE DOCTRINES OF SALVATION,"

and of self-active perseverance. We must abide by it. (Col. i. 23). It must not only survey and scrutinize the past with an intelligent and penetrating eye, but it must clearly and definitely apprehend the present, and as with the spirit of prophetic discernment project itself upon the mighty future, and sweep its sublime horizon of oncoming events from the lofty eminences of true spiritual vision—aye, of prophetic inspiration itself.

Does the patient waiting, the earnest looking for the blessed hope and glorious appearing of the Great God, even our Savior Jesus Christ (Titus ii. 13), exert any directing and

transforming influence and power over the Christian mind and heart? If so, what? Does it tend to magnify or minify the Christian's faith, hope, and love—those essential and basal elements of the Christ-life in us? Elements which are to survive the fiery and sifting judgments of the millennial day upon and against antichristian Christendom—yea, even the universal conflagration of St. Peter (II. Peter iii. 10), "in the day of the Lord," and to shine on undimmed amid the increasing and intensified splendors of the final new heavens and new earth.

Who will say that subjects of such infinite moment and such appalling magnitude, occupying so large a portion of God's own holy Scriptures, the Bible, and involving immortal destinies, can be matter of indifference to the church at any time! They are pregnant with spiritual instruction

FOR EVERY AGE.

How much more so for us who have so many cogent and satifactory reasons for believing that we are standing to-day on the very threshold of "the time of the end" of the gentile dispensation. If God's word be true; if a just and intelligent apprehension and anticipation of the most extraordinary and awakening coming events, "casting their shadows"—mighty and dark—before the vision of the watching and waiting Christian; and if a lively and animating hope of sharing in the approaching glory of Christ's openly manifested and established kingdom; do not furnish quickening motives and controling reasons for watchfulness, prayer, self-denial, consecration, earnest study of the divine word, and thorough preparation for the Lord's coming, then we know of nothing in the whole scheme of the Christian religion that is practically useful for personal edification.

Let us take illustrations from God's word. For there is, perhaps, not a doctrine of Christianity upon which the light of this great truth does not shine, and render more luminous and instructive by its own radiance. There is no duty in the whole catalogue of Christian requirements which is not invested with higher and holier significance in the light of this great truth. There is no hope which is the subject of Christian promise that is so uplifting and comforting, so rich in

PRESENT PEACE AND BLESSING,

so inspiring in times of trial and affliction, and so all-absorbing and abiding and illimitable in its glorious contents as this "blessed hope." St. Peter, in his discourse from Solomon's porch, urged the second coming of Christ as a prime motive for repentance. "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ, who hath been appointed for you, even Jesus: whom the heaven must receive until the times of the restoration of all things, whereof God spake by the mouth of His holy prophets, which have been since the world began." (Acts iii. 19-21. Rev. iii. 3).

It is also used as a motive to incite us to a mortification of earthly lusts. "When Christ, who is our life, shall appear, then shall ye also appear in glory with Him. Mortify, therefore, your members which are upon the earth; fornication, uncleanness, passion, evil desire, covetousness," etc. (Col. iii. 4-6). "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and wordly lusts, we should live soberly and righteously and godly in this present age; looking for the blessed hope and glorious appearing of the great God and our Saviour Jesus Christ" (Titus, ii. 11-13).

So, too, it is used to incite to general obedience and holy living. "We know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself even as He (Christ) is pure" (John, iii. 2-3).

AND "ABIDE IN HIM;

that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." (John ii. 28). "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to His works" (Matt. xvi. 27. Rev. xxii. 12).

It is employed as an incentive to heavenly mindedness and holy conversation. "For our conversation (citizenship) is in heaven from whence also we look (wait) for a Savior, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able to subject all things unto Himself." (Phil. iii. 20-21). Seeing, then, that all these things are to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God" (II. Peter iii. 11-12).

This hope propels us to works of mercy. "When the Son of man shall come in His glory, and all the angels with Him * * * then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you.

* * * Inasmuch as ye did it unto one of these, My brethren, even these least, ye have done it unto Me" (Matt. xxv. 31-40).

Also to moderation and patience. "Let your moderation be known unto all men. The Lord is at hand" (Jas. v. 7 and 8). "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a very little while, He that cometh shall come, and shall not tarry" (Heb. x. 35-37).

It also excites to pastoral diligence and purity. "Feed the flock of God which is among you, exercising the oversight, not of constraint, but willing, * * * ; neither as lording it over the charge

ALOTTED TO YOU,

but making yourselves examples to the flock. And when the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away" (I. Peter v. 2-4). "For what is our hope, or joy, or crown of rejoicing? Are not even ye, before our Lord Jesus at His coming parousia?" (I. Thess II. 19 and 20).

It stimulates to greater watchfulness and prayer.

"Let your loins be girded about, and your lamps burning; and be yourselves like unto men looking for their Lord, when He shall return from the marriage feast. * * * Blessed are those servants, whom the Lord, when he cometh, shall find watching" (Luke xii. 35-37). "Take ye heed, watch and pray; for ye know not when the time is," etc. (Mark xiii. 33-37). "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments (Rev. xvi. 15; Matt. xxiv. 43 and 44; I. Thess. v. 2-4).

It intensifies brotherly love. "The Lord make you to increase and abound in love one toward another, and toward all men * * *; to the end he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus Christ with all His saints—paronsia" (I. Thes. iii. 12 and 13: Phil, i. 9; I. Cor. i. 7).

It is of the nature of this "blessed hope" to kindle in our hearts earnest love of the Lord's second coming itself. We have a beautiful illustration of it in St. Paul. He says: "I have fought the good fight. I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not only to me, but also to all them that have loved His appearing" Epiphany (II. Tim. iv. 7 and 8). "Blessed is the man that

ENDURETH TEMPTATION:

for when he has been approved he shall receive the crown of life, which the Lord promised to them that love Him (James i. 12).

This hope invests our faith here with a higher practical value. It enriches it manifoldly during our earthly pilgrimage by opening wide its wings for higher and grander flights above the din and strife and trials of this fallen world. Hence Paul congratulates the church at Corinth "for the grace of God which was given them in Christ Jesus; that in every thing they were enriched in Him; * * * so that they came behind in no gift; waiting for the revelation—apocalypse—of our Lord Jesus Christ, who shall also confirm you unto the end, that ye be unreprovable in the day of our Lord Jesus Christ." (I. Cor. i, 4-8).

The parousia, therefore, is the principal event in the future for which the believer patiently waits; because the event of destiny. For whilst performing our ordinary Christian duties so as "to walk worthily of the Lord unto all pleasing, bearing fruit in every good work; * * * and giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light" (Col. i, 10-12); we nevertheless in thus "serving the living and true God wait for His Son from Heaven." (I. Thes. i, 9 and 10).

Let us consider some other fruits of this patient waiting for "the blessed hope." They are eminently practical, and as potential as practical. What does the Christian more need in this world of sin and sorrow, of affliction and trial, of mourning and tears, than sanctification, and uplifting, and

INSPIRING COMFORT?

Whatever elevates and sanctifies the affections and thoughts, and intelligently engrosses them with an ever increasing interets and delight, is obliged to bring comfort and peace. If our hearts be filled with the assured hope of being with Jesus in His glory as His recognized and glorified bride, will we not seek by all possible means to be found of Him at His sudden coming without spot, and blameless, and in peace? And is not the thought of the near approach of the parousia, the personal presence of the Blessed Redeemer, eminently calculated to sanctify and comfort His people by raising their hearts above the world with its engrossing occupations and corrupting lusts? No wonder Paul closes one of his inspired descriptions of the opening scenes of the parousia thus: "Wherefore comfort one another with these words." (I. Thes. v. 18).

Our struggle with sin and the devil, our conflicts with the powers of darkness, our bodily ills and infirmities, our disappointments in life, the loss of friends and loved ones, the abounding of iniquity, and the prevalence of theoretical and practical in-

fidelity, are often very discouraging to the humble and devout Christian. But if he be able to receive in his heart the sweet and blessed assurance that his Lord and Redeemer will soon come in person, and bring an end to all these troubles by the manifestation of His glory, and by ushering in the day of "the glorious liberty of the children of God" (Rom. viii. 21-26), how comforting, how elevating,

HOW SANCTIFYING

is such a hope! We are not surprised that it is denominated by St. Paul, "the blessed hope." Let us glorify God, therefore, by "rejoicing in (this) hope, being patient in tribulation, and continuing steadfastly in prayer," (Rom. xii. 12), that we may "hold fast that which we have till He come" (Rev. ii. 25).

Will my Lord return? Will He come soon? Will He come suddenly, "as the lightning cometh forth from the East, and is seen even unto the West?" (Matt. xxiv. 27). Will He come as my Savior or my Judge? Am I ready for His coming? Am I praying and patiently waiting for it? Has His coming such an absorbing and vital interest for me as to lead me to watch earnestly for it, to pray for its hastening, to look for it continually, to love it and anticipate it with cheerful and fond desire, and to keep myself in constant readiness for it by always "having on the wedding garment," and "oil in my vessel?" (Mat. xxii. 11, Matt. xxv. 1-13, Luke xii. 35, 36, 40).

My brethren, in conclusion I can only congratulate you as you stand upon the very threshhold of the consummation of the covenant of grace with respect to the militant church, and in the very atmosphere and light and quickening power of the dawning "day of the Lord," when the coming Son of man, "our elder brother," shall fully inaugurate the millennial glory of His kingdom on earth, delivering her, blessed be God, from her long and wretched bondage of corruption into the "glorious liberty of

THE CHILDREN OF GOD."

(Rom. viii. 21). And when all God's high and holy purposes concerning Judah and Israel restored and rehabilitated in the land of promise, as also concerning the nations of gentile heathendom and of Christendom, shall have been fully accomplished during the thousand years of Christ's personal reign in righteousness and kingly power; and after that He shall have put down and abolished "all (Anti-christian) rule and all authority and power," "with His enemies under His feet," and Death, the last of them, destroyed; "then shall He deliver up the kingdom to God, even the Father," and the millennial glory of His messianic kingdom, now our "blessed hope," shall then be succeeded by, and culminate in, the unspeakable blessedness of paradise restored and in the eternal glory of "the church of the first born" amid the splendors of "the new heavens and new earth"—the final palingenesia of the redeemed and glorified universe (II. Peter iii. 8-13. Rev. xxi. 1-8).

"He which testifieth these things saith, yea; I come quickly. Amen. Even so come, Lord Jesus." (Rev. xxii. 20). And in the near prospect of the apocalyptic glory surely we may ever more sing:

Jesus, lover of my soul,
Let me to Thy bosom fly;
While the billows near me roll,
While the tempest still is high:
Hide me, O my Savior, hide,
Till the storm of life be past,
Safe into the haven guide,
Oh, receive my soul at last."

"The grace of the Lord Jesus be with all the saints." Amen!

THE REV. HENRY M. PARSONS.

JUDGMENTS AND REWARDS.

The Rev. Henry M. Parsons, of Toronto, Canada, read the second paper of the warning, his subject being, "Judgments and Rewards." After congregational and quartet singing, and prayer by Bishop Nicholson, of Philadelphia, the Rev. Mr. Parsons read as follows:

The term judgment is often used in Holy Scripture to express the judicial dealings of God with men, as part of His government. As earthly governments always have the judicial department, so when the day of the Lord is spoken of as a thousand years, and the saints are said to judge the world, the whole term and the exercise of the functions of government are often included in the expression, judgment. The statement of the subject given to me limits the term to those occasions when rewards and penalties are declared. In this view we have three important and final judgment scenes, revealed in the Scriptures, and involving eternal gain or loss for those who are the subjects of them.

These three have also peculiarities defining and distinguishing each.

The first one is a judgment of saints only as to their deeds done in this life, for recompense or rejection, according to the motive inspiring them.

IT IS THE JUDGMENT OF WORKS.

It is described in II. Cor. v. 10:

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in His body according to that he hath done, whether it be good or bad."

We learn from the first verse of this epistle

that it is addressed to saints only, and the manifestation at the seat of judgment is pressed upon all believers as the most urgent stimulus to fidelity and diligence in service for the glory of God. That this refers to deeds only, as to their motive character, is plain from Rom. viii. 1: "There is therefore now no condemnation to them that are in Christ Jesus." And if no sentence be upon them no judgment can be executed. This is plainly seen in the experience of the apostle, which is shared by all believers—that he had been crucified with Christ and in the eye of the law, was no longer alive. But in Christ believers are a "new creation" and "have passed from death unto life." The "life they now live in the flesh is by "faith of the Son of God" is Christ living in them the hope of glory. This shows that their state is everlasting life, the moment they believe, and that according to the word of their risen Lord, "They shall not come into judgment." (John v. 24). The time of this judgment for reward is indicated by our Lord in Luke xiv., 14. "Thou shalt be recompensed at the resurrection of the just." And this resurrection is at the coming of Christ for the saints, according to I Cor. xv. 23, and Thes. iv. 16-17. In the order of the resurrection given in the first passage, none but Christ's people rise when He comes, and according to the last they rise before the living, are changed into similar bodies, and with them meet the Lord in the air. From that moment they are "forever with the Lord." This manifestation of their works is for the purpose of receiving—"something from the hand of the judge—according to the character of the work, under the standard of judgment then to be applied. This accords with the idea of the judgment seat, in the Greek, a raised dais, from which the judge gave the crowns to the victors in the public games. And that these promised rewards then bestowed is seen from the vision of the church in the heavenly places given in the Apocalypse. (Rev. iv. v. vi.). This gives us the locality of the judgment seat. The epistles of the N. T. contain many allusions to this place of reward,

In I Cor ix-27 the apostle urges the control and subjection of all bodily

LUSTS IN THE CHRISTIAN RACE,

"lest that by any means, when I have preached to others, I myself should be a castaway."

The literal meaning of the Greek term is, "unable to stand the test," and the reference is to the test of his deeds at the judgment seat. Again, the same apostle, reviewing his life work, exclaims: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but unto all them also that love His appearing" (Tim. ii. 4-8). This clearly discloses the nature and object of this judgment. It is an inspection of deeds, with a judgment of their proportionate reward, or rejection. And these rewards or losses bear upon the position of believers in the coming kingdom of glory. Agreeing with this we find the glory and honor of saints portrayed in the preparation for the marriage supper of the Lamb in heaven, and the advent of the Lord on earth with His bride. And "to her was granted that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of the saints. This was her adornment for the marriage. (Chap. xix. 7), "for the marriage of the lamb is come, and His wife hath made herself ready." In their robes of office, the saints who have been glorified and invested with royal honors, come forth with their victorious leader and Lord, to introduce the next scene of judgment on the earth as predicted in Dan. vii. 22. "Judgment is given to the saints of the most high" (Rev. xix. 14), "and the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean." Thus the result of the judgment is proclaimed. The future judges and rulers of the earth co-heirs with the Son of man, then enter upon the new field of service assigned to them.

That

THERE ARE DEGREES OF ADVANCEMENT

and glory among the redeemed is evident from our Lord's parable of the talents and of the pounds.

From this testing of works at the judgment seat will result loss as well as gain and reward.

Christ is recognized as the only foundation for life and for character, for power and for works. Upon Him and in Him the builders work. A test will be applied to all this recorded work. This test will be searching and sure. The motive power, "for the glory of God," in the state and actions of this present life, or otherwise, will be clearly distinguished and discerned in that day of sifting and testing (1 Cor. iii, 13, 15). "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as by fire." Though the specific reference of this passage is to a distinct class of workmen, the principle applied is evidently the

same as governs the decisions at the judgment seat. The last statement in the quotation, the salvation of the believer, without any works for reward, proves that this judgment is not of character in the persons judged, but of their works, and the test applied, "the glory of God" as the inspiring motive—shows there is no place for selfish exaltation; and that the personal righteousness manifest in their works flows only from the righteousness of Christ, by whom they are made just and perfect before God, antecedent to any and all works. It is in view of the manifest

MAJESTY AND GLORY OF GOD

at his heavenly tribunal that the apostle finds the strongest impulse to that consecration and persistent service, which secure the triple crown, of life, of righteousness, and of glory. In this related connection of the individual righteousness of the believer springing from the personal righteousness of His Redeemer is found the only ground on which sinners stand at the judgment seat. In Revelations, iv. 10, the holy throng represented by the four-and-twenty elders not only "worship Him that liveth forever and ever," but, in proof of perfect loyalty and absolute submission to Him in all their glory, they "cast their crowns" (*stephanous*, crowns of victors, symbols of all rewards of grace) "before the throne saying: 'Thou art worthy, O Lord! to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created.'" Thus all the works of all believers shall come into judgment. That scrutiny will discover to what extent they proceed from Him who dwells in the temple, the "hope of glory." The spirit of God in this connection urges us to cease from all uncharitable and unprofitable judgments of each other as co-workers here with one common Master. (Rom. xiv. 10), "For we shall all stand before the judgment seat of Christ," and (Rom. xiv. 12), "Every one of us shall give account of himself to God;" (II. Cor. v. 11), "Knowing therefore the terror of the Lord, we persuade men." The great apostle found in this fact the strongest incentive to self-judgment. The searching discriminations found in all his writings and teachings were adapted to make men tremble in view of coming judgment and sift their motives, lest in the day of reckoning they would be found unable to endure the test. No less needful is it in this day of laxity and departure that the servants of God apply unflinchingly the test-motive of the judgment seat of Christ.

II. The judgment of living nations

IS THE SECOND GREAT SCENE

of judgment, to which the Scriptures call our attention. This is recorded in Matthew xxv., 33: "When the son of man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats, and He shall set the sheep on His right hand but the goats on the left."

The subjects which have already been treated in this conference have so clearly defined the several relations of our Lord to Israel, to the church, and to the world that we need not dwell on the fact that the judgment scene already considered will be the introduction of the innumerable company of kings and priests, gathered from all nations in this dispensation, to the co-partnership of the throne of glory on this earth. This wonderful company will contribute the special accumulation of glory predicted of our Lord in Isaaih liii. 11, in return for all the travail of His soul. They were a covenant possession given to Him before the foundation of the world. (See Eph. i. 4, I. Peter i. 20, John xvii. 24.) They were purchased by His blood (Eph. i. 14). Their inheritance is co-heirship with Him, and they are in possession of it at the time of this judgment (I. Cor. iii. 21-23). All the circumstances of the judgment of the nations differ widely from those of the judgment seat just considered, and equally from those of the great white throne revealed at the close of the Apocalypse.

Those of the judged nations whom at His coming He shall set at His right hand are called to inherit a kingdom prepared for them "from" (not before) the foundation of the world. The expression *pro katobotes kosmou*—"before the foundation of the world"—found in John xvii. 24, Eph. i. 4, I. Peter i. 20, will

DOUBTLESS BE CONSIDERED

by intelligent students of the Bible to refer to the covenant of Horeb under which God is gathering His elect church to-day to fill the place forfeited by the defection of Israel. The different expression of the passage now in hand (*apo kataboles kosmou*), "from the foundation of the world," will suggest "the relations of the nations to the earth, as intimated in Psalms cxv. 16, and Daniel vii. 27. Another difference is seen in the terms of admission to the kingdom. The different parts of this prophecy, as seen in Matthew xxv., indicate this. For admission to the "kingdom of priests" we have the "wedding garment" (Matt. xxiv. 11-12), "the oil in their vessels, with their lamps" (Matt. xxv. 3-4), "faithful use of talents in service"

(Matt. xxv. 20-30). For admission to an inheritance in the kingdom of this earth at the judgment of the nations, the blessed of the Father receive their blessing on the ground of their works of mercy (Matt. xxv. 34-30), and the cursed are under the curse because they did not do these works. The ways of providence with the nations of the earth, are different from His dealings with Israel the elect nation, and also distinct from His dealings with the Church, the election from among the nations.

As Son of man, our Lord opens this judgment of living nations. This also determines the nature and the object of the decisions. The terms employed, "sheep" and "goats," imply an organized state of Christianity. The fact too, that this scrutiny is an assignment of the respective parties to their own place, in reward and in retribution, suggests that it must be after the "residue" of men, and "all the gentiles" have been

THE RECIPIENTS OF MERCY

through Christ as indicated in Acts, 15-16. In this case the scope of this judgment may include the millenial age which is still future and occurs after the satanic insurrection is quelled and the "devil and his angels" have been consigned to "everlasting fire." Another element in the retribution here declared should be noticed, "these shall go away into everlasting punishment." This certainly describes a state of existence, but the stress of the sentence to be executed, lies in the word "punishment." It contains the element of conscious suffering and torment as endured by those upon whom it is inflicted. This language is chosen by the infinite Son of God to express the divine thought and intent of this judgment sentence. The element of eternity in this retribution and reward leads us to consider it a final settlement with the nations, upon the ground of the gospel preached to them, during the period of Satan's restraint and brief release. The term "nations" is used, and can be used only of living persons. Hence this term separates this judgment from the one revealed in Rev. 20-12, when only those who are raised from the dead are named. The state of those rewarded is also eternal, and the welcome given them into the earthly and eternal kingdom may identify them with the nations spoken of in Rev. 21-24 as basking in the light of the New Jerusalem. "The nations shall walk in the light of it and the kings of the earth do bring their glory into it" (revision). As the Jews are to be the missionaries to the nations in the opening of the next age, and have pre-eminence among them as God's earthly people, it would seem congruous with the language of this prophecy, and with the substance of this judgment, that it should occur at the close of the millenial age. On this point, however, we will not speculate. The chronological data of the prophecies, the intervals between great and mighty changes are not in scripture so clearly marked as to the date of occurrence or length of continuance as to justify any positive assertions. Whether this judgment take place at the opening or the close of the next dispensation in the economy of the ages, its terms are exact and definite, its issues so tremendous and final that no one can fail to see the vindication of the holy character, and the impartial justice of the Son of man in His glory. The reward announces the glorious deliverence of this earth from the bondage of its oppressor, fulfilling the ancient promise, "The meek shall inherit the earth." "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Upon this inheritence the blessed will enter at once, and enjoy "life eternal." The retribution promised is equally decisive and definite. "Depart from me ye cursed,

INTO EVERLASTING FIRE,

prepared for the devil and his angels." This sentence is further described as "everlasting punishment." If words have any fixed meaning by which we may know the thoughts of God, this is a final settlement with those who are here judged and sentenced.

No intimation can here be found from the Judge of all the earth, that either the character of those consigned to this eternal state will ever change, or that the guilty can ever exhaust this sentence. If language can convey the truth of God's heart concerning anything He is pleased to reveal, nothing can be clearer than the terms here employed respecting eternal reward and eternal retribution. They are the words of the Judge himself. Absolutely they have the same import. The very same word is applied to both, therefore the terms of this judicial inquest must be held as absolute, authoritative, and final, by everyone receiving the Bible as the inspired word of God.

III. The last judgment is described in Rev. xx. 11-15: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of these things which were written in the books, according to their works.

"And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged, every man according to their works.

"And death and hell were cast into the lake of fire.

THIS IS THE SECOND DEATH.

"And whosoever was not found written in the book of life was cast into the lake of fire."

Several incidents in this scene deserve our attention, as separating this judgment from those we have just considered. 1. The earth and heaven are here said to flee from the face of the Judge, the locality, therefore, appears to be some point in space apart from our globe. This would not be incongruous. As we have seen the place of the judgment seat for the righteous only, was not on the earth. 2. All subjects of this judgment are raised from the dead for this purpose. They comprise all who have died in all ages of the race without God, without hope, and who have not been sentenced in the judgment of the living nations.

3. It is a judgment of character as enemies of God, as evidenced by their works. For this purpose the books of remembrance are opened to discern personal character from their deeds; "The dead were judged out of those things, which were written in the books, according to their works." This is very different from the purpose of inspecting deeds at the judgment seat. For then the object is to discern works for reward. They are to "receive according to that (they) have done." Here the object is to show the character, already formed, to be confirmed by their own deeds, and receive sentence accordingly. Nor can this inquest be confused with the glory-throne judgment, for there all the parties are living, and severally named "sheep" and "goats."

4. A special carefulness is manifest in this scrutiny, the most solemn and awful ever witnessed in the universe. The book of life, containing the names of all given in covenant before the foundation of the world, and, therefore, called the Lamb's Book of Life, is searched for the name of every one condemned by his works, to see if by any possibility that account can be found

COVERED WITH REDEEMING BLOOD.

Such painstaking accuracy can never be questioned throughout eternity. Never will there be found a mistake in the books of God. The sentence marks this as a distinct and final judgment. There is no arraignment and no pleading. It is, in fact, an execution of sentence before declared but now made public in presence of the whole universe. The terms imply the inclusion of all the wicked dead of every age. The sea, death, hades deliver up their dead, thus defining the fact of the body, though mortal and corrupt, having in it the seed of the resurrection body, and the spirit, though separate for a time, reunited to the body of shame and death. Death and hades are personified as enemies of Christ, and therefore allied with Satan, whom he has conquered and destroyed.

There is a most important sense in which this is a final and general judgment. It is a revelation of the eternal truth and justice of God in His dealing with sinners. The confessions of the guilty by their speechlessness when confronted with all their misdeeds—not one forgotten—will be the most eloquent though silent vindication of the purity and holiness, and eternal justice of God.

In a sense, all dispensational judgments are prefatory and preparatory to this.

Peter in his second epistle contrasts the deluge with this final day, and as we know that in the destruction by water every soul perished, so the purgation of the earth by fire may be going on at the very time of this assize (II. Peter iii. 6-7). "The world that then was being overflowed with water perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

In like manner the judgment of the Red Sea and Sodom are set forth by Jude as examples, "suffering the

VENGEANCE OF ETERNAL FIRE."

This dread assize will signally vindicate the equity of all judicial dealings with the wicked, both men and angels. For the same writer declares that the fallen angels "are reserved in everlasting chains, under darkness, unto judgment of the great day." The place into which the persistent and incorrigible enemies of God are cast is called the "lake of fire." "This is the second death." When we consider the use of this term "death" in the word of God we find it applied to man while alive in his body and active in his mind.

In his native state he is "dead in trespasses and sins," utterly separated from the knowledge and the life of God. Separated from the present state he still has a character either in harmony with God or in opposition to Him. The first death separates each responsible sinner—either "to be absent from the body and present with the Lord," or to be "absent from the body and present in his own place." In both cases permanence for eternity is settled. If this be not the assumption—the assertion, and the conclusion of the word of God—then language has ceased to have definite meaning—and plain

statements of facts are utterly delusive and misleading. All entreaties and denunciations are

FOUNDED UPON THIS CERTAINTY.

All promises and threatening run in this eternal groove. "As the tree falleth so it shall lie." (Rev. xx. 6.) "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." (Rev. xx. 13, 14, 15.) "And they were judged, every man, according to their works." "And whosoever was not found written in the book of life was cast into the lake of fire." "This is the second death."

Another thought pressed upon us by these eternal verities of Revelation is that every judgment contains distinct recognition of personal character and responsibility in those who are judged as continuing forever.

The assumption made by some teachers of the Word, that there is ground for hope in the future, called the "Eternal Hope," either through restoration after ages of suffering, retribution, or of recovery under some future probation, is seen in the light of this judgment to be groundless, and therefore most perilous when insinuated or boldly interpolated within the lines of these judgment sentences. It is simply the old device of Satan. From the beginning he has both questioned and disputed the benevolence and the justice of God, in dealing with rebels against His government and sinners against His laws, until He has boldly said, "ye shall not surely die."

THE CONCLUSION OF SIN,

whether it be rejection of light or violation of law, is death (Rom. ii. 12-16). "For as many as have sinned without law shall also perish without law, and as many as have sinned in the law, shall be judged by the law in the day when God shall judge the secrets of men by Jesus Christ, according to the gospel."

And when we follow the sinner into that state where no mention is made in any revelation we have from God, of any second opportunity or privilege of hearing the message of mercy; when we know from the experience of the present life that no change of circumstances or external condition can cause a change of heart; when we know that continuance in sinning produces greater hardness of heart in whatever part of the universe it is practiced, and increasing guiltiness in the sight of God; when every word of the Bible shows that as long as unfitness for the presence of God continues, separation by reason of sin must not only continue but also increase; when we see the goodness of God in the grace of Christ, visiting all men of every age, so that they are without excuse in their sinful ignorance and rebellion, it would seem to be the madness of impiety itself, to tell men they had not had a fair chance of salvation, and more than that, to declare a future hope of salvation and mercy through Christ when this life is ended, would seem to be blasphemous contradiction of that "grace of God," that bringing salvation "hath appeared to all men." For nowhere in the words of grace is even "to-morrow" allowed the sinner for repentance. "To-day" if ye will hear his voice harden not your heart." This very day of judgment upon which our thoughts are fixed is made an argument for the instant repentance of all men. No one is exempted from the obligation. "But now (God) commandeth all men everywhere to repent because he hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead." (Acts xvii, 30-31.)

The regular Farwell Hall noon-day prayer-meeting, attended by many conference members, was conducted by the Rev. Dr. William Dinwiddie, of Alexandria, Va.

PROFESSOR D. C. MARQUIS, D. D.

ESCHATOLOGY, AS TAUGHT BY CHRIST.

Colonel George R. Clark, of Chicago, presided at the afternoon meeting. After the singing prayer was offered by the Rev. F. Osler, of Providence, R. I., and Professor D. C. Marquis, D. D., of the McCormick Theological Seminary, of Chicago, read the following paper on the subject, "Eschatology, as Taught by Our Lord:"

[Note—In the literal reproduction of Greek words in English text throughout this paper, the Greek letter "omega" is represented by the English "oo;" and the Greek "eta" by the English "ee."—ED.]

The eschatological discourses of Jesus, as recorded in the twenty-fourth and twenty-fifth chapters of the gospel by Matthew, and in the twenty-first chapter by Luke, have long been a source of perplexity and difficulty to the interpreters of Scripture.

The difficulty appears to be twofold:

1. To bring the two records of Matthew and Luke in harmony with each other.

2. To so interpret the record of Matthew as that it shall be in harmony with itself.

The common interpretation supposes that Matt. xxiv. and Luke xxi. are two reports of one and the same discourse, delivered to the same audience at the same time. There is, indeed, a marked similiarity between the two, amounting to almost complete identity in certain paragraphs. E. g., Luke xx. 18-11, is almost identical with Math. xxiv. 4-7.

Again, Luke, xxi. 29-33, is nearly identical with Math.. xxiv. 32-35. But here the identity ends, and features of marked contrast appear.

1. Luke, xxi. 12, goes back and predicts a history that shall precede the events which have just been foretold—*but before all these*, whereas Matt. xxiv. 8, goes forward and predicts a history that shall follow the events thus predicted—*but all these are a beginning of sorrows.*

2. Luke's record makes no mention of the "end of the age," except to affirm (vs 9) that it does not immediately follow the earlier

COMMOTIONS OF THE WORLD.

He does speak (vs. 28) of a redemption of the church which is to be consummated in the beginning of a final tribulation. He also records (vs. 36) an exhortation to watchfulness and prayer on the part of the church that they may be counted worthy to escape this period of trial, and to stand before the Son of man.

Matthew, however (xxiv. 14) speaks of the *telos* as about to follow "then" *tote* upon the universal proclamation of the gospel of the kingdom. He also describes (xxiv. 29-31) the wreck of nature and the glorious appearing of the Son of Man, as about to follow "immediately" *eutheoos* upon a period of trial just described.

3. Luke xxi. 24 pictures the destruction of Jerusalem and its subjection to gentile sway as continuing until the times of the gentiles are fulfilled. Math. xxiv. 15-29 pictures an awful woe upon Judea and a shortened period of unparalleled severity to be followed immediately by the end.

4. Luke xxi. 20 gives the sign for the faithful to escape from Jerusalem to be the beginning of a military siege, Matt. xxiv. 15, gives the sign of departure from Judea to be the abomination of desolation standing in the holy place.

To harmonize these incongruities on the common idea that these are two reports of the same discourse delivered to the same audience at the same time is to my own mind simply impossible. One of the best proofs of its impossibility is the unsatisfactory result of all attempts to work out a consistent interpretation on that line. No commentator whom I have consulted, has succeeded to his own satisfaction, much less to the satisfaction of his readers.

Reconciliation seems equally impossible, too, if we suppose that the passages wherein these incongruities occur refer to the same event, or to the same period of human history, e. g., When Luke's record makes the woe of Jerusalem to be followed by its subjection to gentile domination until the times of the gentiles are fulfilled, that is one thing. But when Matthew's record makes

THE WOE OF JUDEA

and its unequalled tribulation to be followed immediately by the wreck of nature and the coming of the Son of man, that is another and quite a different thing. It is impossible upon any fair principle of interpretation to refer these two woes to the same period of the world's history.

The commentators who have proceeded upon the supposition that the woe of Judea described in Matthew is identical with the woe of Jerusalem described in Luke, and that both were fulfilled in A. D. 70, have ventured upon various solutions of the difficult problem. E. g. one (Morison in loc) finds a transition from the woe of Judea, to the scenes of the last times, in the *tote* of vs 23. He makes *tote* equivalent to *epeita*, and translates it "afterward." Thus, by making *tote* cover the whole of the period between A. D. 70 and the last times he prepares the way for *eutheoos* of verse 29. But this is certainly an unwarrantable use of *tote*. In all the many places where the word is used in the New Testament it expresses either simultaneousness or immediate succession; never indefinite succession. Another (Owen) makes the entire passage, even down to the close of verse 31, to be but a figurative description of the scenes attending the capture of Jerusalem by the Romans, although the glorious appearing of the Son of man is minutely described (verses 29, 30, 31). Still others give to the predictions a double reference (1) to Jerusalem as then existing and (2) to the scenes of the last days, but the attempt to distinguish the one from the other, or to find the double reference extending throughout the prophecy, only makes confusion worse confounded.

I see no reason why the two records (Math. xxiv., Luke xxi.) may not be understood as containing two separate discourses, the one overlapping and partially repeating the other. The discourse recorded by Luke may have been spoken either by the temple wall or on the way to Olivet.

IT WAS IN ANSWER

to the question of the disciples, When shall these things be, and what sign when these things are about to take place?—"these things" referring to the predicted destruction of the temple.

It begins with a description of the trials of the church in its earlier days—trials arrising from the pretensions of false Christs and

from popular commotions—with an exhortation not to be deceived by these for they are not the heralds of the immediate end of the age (Luke xxi. 8-9).

Instead of these earlier trials, indicating the immediate end, he declares (vv. 10-11) that the world's history shall be a story of wars, famines, earthquakes, pestilences, and at the last, terrors and great signs from heaven. In this brief paragraph (vv. 10-11) we find a succinct history of the world during the present age. For what is history, but a story of wars—nation against nation and kingdom against kingdom—earthquakes, pestilences, famines. The world's commotions, calamities, woes have always been and are to-day the world's great epochs.

Having thus thrust the world's whole history into a nut shell he turns back (vs. 12) and describes more minutely the experience of the church in connection with the nearer woes that are about to fall upon Jerusalem. "Before all these things"—i. e., before the historic scenes just described—certain things will take place. Then follows (vv. 12-19) an account of the persecutions that should befall the disciples in their first antagonisms with unbelieving hate—a prediction which was accurately fulfilled in the history of the early church. He tells them also of the destruction that would come upon Jerusalem, and foretells the sign that would warn the disciples to make good their escape from the doomed city. "When ye see Jerusalem encircled by armies," etc. This prediction was literally fulfilled in the escape of the Christians to Pella at the time of the siege by the Roman forces under Titus. The (vv. 22-24) he describes the awful destruction that would come upon the city and the scattering of the people among all nations, and the subjection of the holy city to gentile domination "until the times of the gentiles are fulfilled."

In that brief sentence "until the times of the Gentiles are fulfilled" is covered

A VAST PERIOD OF HUMAN HISTORY.

It carries us forward by a single step to the closing scenes at the end of the age. He has reached now the very point indicated at the close of verse 11—from which he had turned back—with the words *pro de toutoon apantoon*—to bring up the history more minutely.

Now, when "the times of the gentiles are fulfilled" shall begin (vs 25) the opening scenes of a great tribulatinn, which is to proceed to the wreck of nature, and to end in the glorious appearing of the son of man (vs 27). But (*de*, the Greek conjunctive, strongly adversative) the beginning of these awful scenes ought to be a time of rejoicing to the believing and waiting church. When these things are beginning to be, then wake, lift your heads, for your redemption is near. This promise, with its accompanying exhortation, points clearly and unmistakably to the separation of the believing church from the world as described in I. Thess. iv. 16-18. This separation of the saints from the world, we are told, shall take place at the beginning of the tribulation. While they are thus separate, in actual enjoyment of their completed redemption, the trial of the world shall go on, as it is here described (vv. 25-26). There shall be signs in the sun, moon, and stars, on the earth distress of nations with perplexity, the sea and the waves thereof roaring and men's hearts failing them for fear because of those things that are coming upon the inhabited earth. And all this commotion and confusion shall end in the final and glorious coming of the Lord; when Jude's quotation from Enoch shall be fulfilled: "When the Lord comes amid His holy myriads" to execute judgment. The beginning of the tribulation marks the time when the Lord will separate His people as foretold (I. Thess. iv. 16-18). Therefore, he says: When these things are beginning to be, lift your heads, for your redemption is near. The end of the tribulation marks the time when He will come with His holy myriads to execute judgment as foretold in Jude xiv. 15.

A natural question just here would be, is there any sign by which we may know with certainty the beginning of the tribulation? As if anticipating this question Jesus proceeds (vs 29) to answer it. The sign is the same in kind as that by which we tell of the coming of summer.

WHEN WE SEE THE BUDDING LEAVES

we may expect the summer, though if we had no experience to guide us we could predict nothing as to the time. Just so when we see these troubles, *ginomenia* in existence we may know that it heralds the near approach of the completed redemption, though, as we have no experience to guide us, we can predicate nothing as to the time. But we may be sure of this, that when the times of the gentiles are fulfilled, and the trials of the last days are begun, the redemption of the waiting church is so near as to fall within the limits of a single generation—*ee genea autee*—this generation. The pronoun is demonstrative, not intensive. This is decided, not by the accent (for that is no part of the inspiration), but by its position. It must describe the generation then existing at the time contemplated in the view-point of the speaker. If it referred to a generation distant from the speaker's view-point, *ekeinee* would be the pronoun employed, The only

question, then, is what is the view-point of the speaker? That is determined by verse 31. He is addressing you who see these things *ginomena*, becoming. The divine prophet is standing in prophetic vision amid the scenes above described. He speaks to you, or you, or you, whoever may witness the beginning of these commotions, just as Paul said, "We who are alive," etc. To such he says: "The wished-for consummation will arrive before this generation shall pass away." The general truth taught is, the period intervening between the beginning of the tribulation of the last times, and the "consummation of the age" is very brief. The same generation that sees the sign will also behold the consummation.

The lesson to the church, in view of these disclosures, is not to let that day come upon you unawares. Uncertain as it must ever be as to when the final tribulation will begin, or as to which of earth's constantly recurring woes is the beginning of the final trial—the exhortation must be always timely to watch and pray that we may be accounted worthy to escape those things which shall come to pass. So watch against the excesses and cares of this world, as that, when the church's redemption is consummated, in the raising of the dead and the changing of the living, ye may be counted worthy of a place among the separated ones who shall escape the dire tribulation that has just begun, and be counted worthy to stand with Him in secure separation from those awful calamities which the world must undergo immediately preceding the final judgment.

This ends the discourse as recorded by Luke. Before

PASSING TO MATTHEW'S RECORD

it may be well to call to mind three well-known and generally accepted truths:

1. Luke's gospel was written for the gentile.

Therefore, if among the traditions of the apostolic church, or if among the written *logia* of Jesus, there was found a discourse which portrayed the future of the church during the times of the gentiles, we might expect that the Holy Spirit would direct Luke to incorporate that discourse in his gospel.

2. The gospel by Matthew was written for the Jew.

Therefore, if among the preserved *logia* of Jesus a discourse was found which gave prominence to the future of God's ancient people, as regards their relation to the kingdom of Christ, we might expect the Holy Spirit to direct Matthew to incorporate that discourse in his gospel.

3. The Holy Scriptures, both in the Old Testament and in the New, predict a future dealing of God with His ancient people of some marked and marvellous character.

The prophets are full of it. Paul, in the eleventh of Romans, reaffirms it. The Apocalypse foretells it. The past history and present status of the Hebrew people in the world is a standing witness that some wonderful future is in store for the Hebrew nation.

Bearing with us these three truths, we turn now to the record of Matthew.

This discourse was delivered on the Mount of Olives, in response to the question of certain disciples (Mark gives their names, Peter, James, John, Andrew—distinctive representatives of Judaistic ideas concerning the kingdom) who came to Him privately and asked when shall these things be, and "what the sign of thy *parousia*, and of the consummation of the age." The question contains two points which could not have been suggested by anything which appears in Matthew's record. The "*parousia*" and the "consummation of the age" could only have been suggested to them by their previous hearing of the discourse recorded by Luke.

In answering this question Jesus begins with a repetition, almost word for word, of the opening sentences of the previous discourse. (Matt. xxiv., 4-7.) It is a brief description (vv. 4-6) of the near trials of the early church, with an assurance that these are not the end. Then follows (vs. 7) an

EPITOME OF THE WORLD'S HISTORY,

nation against nation, kingdom against kingdom, famines, pestilences, earthquakes. Just as in the previous discourse, he condenses the world history into a terse statement of the events which constitute the epochs of that history. So far the two discourses are identical.

But instead of going back as before, and portraying the experience of the church from apostolic days down to the end of the age, he goes forward, beyond the times of the gentiles, and sketches the history of the Jewish people during the tribulation of the last times. "All these—all the experiences of the church during the world history just narrated—are a beginning of birth pangs." All that has preceded, during the times of the gentiles, are as nothing compared with the sharper pains and sorer tribulations that are to come.

The prophecy from this point onward must presuppose, at least, a partial fulfilment of those ancient predictions concerning Israel which the prophets so often repeat, when there shall be a gathering of Israel in their own land, and this "gathering of Israel," Paul in-

timates (Rom. xi., 26), will be accompanied with a National profession of the faith of Christ.

In that condition this prediction of Jesus contemplates Israel, and foretells something of the trials that will then befal his covenant people.

1. The Nations of the earth will then be roused against them with a peculiar and deadly enmity, because of their profession of the name of Christ.

2. There shall be defections and betrayals among themselves.

3. False prophets shall arise and shall deceive many.

4. The intensified hostility without, together with the falsehood and treachery within will have a discouraging effect upon the professedly faithful.

5. But whoever abides faithful through the trial—without defection or apostasy—shall be saved (vs. 13).

6. And by their very faithfulness they will testify this, the gospel of the kingdom.

THE THING TO BE HERALDED

is the good news that the glorious Messianic kingdom, which the prophets long ago foretold and for which the fathers waited, is at hand. The same gospel that John the Baptist preached—the same that I preached (says Jesus), but which Israel has now rejected, and by that rejection the manifestation of the kingdom is postponed until the fullness of the gentiles is brought in—that gospel shall then be heralded in the whole inhabited world in the certainty of the kingdom's near approach—a witness to all the nations—and then (*tote*) the end will come.

The sure sign of the approaching end will be "the abomination of desolation, foretold by Daniel, the prophet, standing in the holy place." This is demanded by the connective particle *oun*. "When, therefore, ye may see." The *oun* connects this paragraph directly and indissolubly with the *telos*, which precedes. It points to the abomination of desolation as the unmistakable sign of the predicted end. Here, again, the interpreters who strive to locate this passage in A. D. 70, are widely at variance among themselves. Ebrard and Wiesler make *oun* to refer back to the first part of the disciples' question, which had reference to the destruction of the temple. But that part of their question did not ask for a sign. It only asked, "When shall these things be?" The sign is asked for in the second part of the question, and it was to be a sign of the "*parousia*," and of the "consummation of the age." So that, if we grant to the particle a connection so distant, it is still a connection of the sign with the end. Seeing this difficulty, Dorner regards *oun* as "introducing an application of the eschatological principles enunciated in all the preceding verses," though what those "principles" are and what the "application" is, he does not clearly inform us. Morison understands *oun* to point to an inference from all that precedes, "Therefore, flee to the mountains." These are but specimens of the many and varied attempts to dispose of the particle so as to locate the paragraph in A. D. 70. Yet the unbiased student of the Greek New Testament must regard every one of these suggestions as somewhat forced and unnatural. I do not think it either uncharitable or untrue to say that the poor little *oun* would never have been tossed about through

A RANGE OF THIRTEEN VERSES,

like Noah's dove, seeking in vain for a resting place, had it not been necessary to maintain a theory. The plain, simple, logical connection is with the *telos* which immediately precedes. The "abomination of desolation is the unmistakable sign of the end."

The "abomination of desolation" can not, therefore, be descriptive of anything that occurred when Jerusalem was destroyed by the Romans. It must refer to what will take place in the restored Israel after the times of the gentiles. In the midst of hostility without and treachery and apostasy within the faithful are warned that a sign shall be given when the nation must be deserted. That sign is "the abomination of desolation," foretold by Daniel the Prophet standing in the holy place.

Precisely who or what this is it would be unprofitable to conjecture. May it not, by fair interpretation, be identified with that man of lawlessness whom Paul describes as the final development of the world's wickedness (II. Thessalonians, ii.) and whose *parousia* is the certain precursor of the *parousia* of the Son of Man? He is to set Himself in the temple of God and proclaim that He is God.

When He shall be seen standing in the holy place then let the faithful separate themselves absolutely from all association or affiliation with their nation. Let them "stand not upon the order of their going but go at once" (verses 17-18). For then the tribulation will deepen until it will reach a point of dire distress such as never has been nor may be (verses 19-21). It is suffering so intense and terrible that no flesh could endure it if it were to continue long. But for the sake of the elect—(that remnant of Israel whom God hath chosen, whom John describes as the "hundred and forty-four thousand sealed ones (Rev. vii. 4-8)—the period of trial is mercifully shortened (vs. 22).

"Then," (*Tote.* As it is known to the believing ones that this intensity of trial is a predicted sign of the near approach of the Messiah King, it may be expected that the pressure of the trial will bring out pretended Messiahs.) if any one say, "Behold here, or there is the Christ, believe it not." (v. 23).

FALSE CHRISTS WILL BE ABUNDANT.

Some of them will be accompanied by supernatural powers and by wonderful tokens of a supernatural mission, so numerous and marvelous that even the very elect might be deceived, if such a thing were possible.

The ultimate developments of supernaturalism, the germs of which may be seen in spiritism, and mind cure, and faith cure, will then be rife and rampant.

But no matter where they may concentrate their influence and attempt to rally their followers, heed them not. If they send forth their proclamations from the desert, go not out to join them. If it be whispered that Messiah is come and is waiting his opportunity in secret, believe it not. For the *parousia* of judgment will be so open and universally visible that no one can be mistaken about it when it comes. It will be like the flash of lightning, visible from horizon to horizon, illumining all the earth. Just as the eagles light where the carrion putrifies, so judgment will fall where corruption is foul; and as corruption covers the earth, so the coming of the Son of Man to judgment will be everywhere visible (vv. 23-28).

But (*de* strongly adversative) although the judgment *parousia* when it comes will be so manifest as to leave no excuse for deception by any of the pretended Messiahs; it will be accompanied by signs peculiarly its own.

"Immediately"—*eutheoos.* This is a word with which the commentators have hopelessly wrestled. Morison says: "It has been a very rack of torture to such expositors as have lost their way." And he proceeds to verify his statement by losing his own way. Aug. Meyer says: "It may be observed generally that a whole host of strange and fanciful interpretations have been given here in consequence of its having been assumed that Jesus could not possibly have intended to say that His second advent was to follow immediately upon the destruction of Jerusalem," meaning, of course, the destruction of A. D. 70. If this statement means anything it must mean that Meyer would avoid a fanciful interpretation by assuming that Jesus could and did utter a false prediction. Others (Wetstein, E. J. Meyer, Owen,) make the entire paragraph (vv 29-31) to be but a poetic or figurative description of the destruction of Jerusalem by the Romans. But the visible coming of the Son of Man—the mourning of all the tribes of earth—

THE GATHERING OF THE ELECT

by the ministry of angels from earth and heaven—these things present a very bog of difficulties in which that line of interpretation becomes hopelessly mired. Others (Schott, Hammond) try to make *eutheoos* mean "suddenly," as if it were *tacheoos*, but that is simply playing with words for a purpose. Nowhere else in the New Testament does *eutheoos* mean anything else than immediate succession. Others (Morison) find a transition from the Roman conquest of Jerusalem to the last times in the word *tote* of v. 23, translating "afterward" as though it were *epeita.* But that is maintaining the integrity of *eutheoos* by falsifying *tote*, robbing Peter to pay Paul. Even if this were allowable it would not help the matter, because the tribulation referred to in v. 29 was described in vv. 21 and 22 before ever *tote* appeared in the text at all, and *tote* is only spoken for the purpose of injecting a warning against the pretended Messiahs of those days. The plain common-sense meaning of both *eutheoos* and *tote* can be retained, however, and the difficulties of the passage disappear, if we but accept the truth that "the tribulation of those days" is the tribulation of the last times, and that the abomination of desolation is a development of the last times.

Immediately after those trying days the whole framework of nature will be convulsed in the throes of dissolution (v. 29). The relations of the planets of the solar system will be violently disturbed. The very laws that bind material bodies to their orbits, and that hold them in relation with each other will be loosed. The powers of the heavens will be shaken. Then will appear the sign of the Son of Man in the heavens (v. 30). The flashing of His glory, the blazing effulgence of that ineffable brightness which radiates from His glorified person will flash over the heavens and illumine all the sky. Then all the tribes of the earth will mourn. The unbelieving world is roused at last to greet the shining of the glory of the Lord, as it blazes out amid the convulsive throes of nature, with one universal wail of woe and despair. They shall see the Son of Man coming upon the clouds of heaven, with power and much glory. Behold He cometh with clouds, and every eye shall see Him, and such as pierced Him, and all the tribes of the earth shall wail on account of Him (Rev., i, 7).

Then (v 31) the angels,

THOSE SWIFT MESSENGERS

of the providence of Christ, will gather His elect together from the four quarters of the

earth, and from the utmost limits of the heavens. The elect of God, those saved through the tribulation and those saved from it, who hailed their redemption as complete in its beginning; the one gathered from the four quarters of the earth; the other, from limit to limit of the heavens where they have been with Christ during the heat of the trial standing before the Son of Man (Luke xxi. 36). All of them together shall be gathered to the side of the King. This is the *parousia* of judgment.

Before proceeding to describe the judgment scene itself he turns aside at this point to repeat what he had previously said in the discourse recorded by Luke, and, from what follows, it would seem that the immediate reference here, as well as there, is to the *parousia* of grace. Its sign is as the sprouting of the tree to the summer (verse 32). Its only sign is the beginning of the tribulation. From the time when the tribulation begins, until the gracious *parousia* that shall separate the believing church from the unbelieving world will be a period so brief as to fall within the limits of a single generation (v. 34). (See page 86). But concerning that day and hour no man knoweth, i. e., the time of the completion of the redemption of His believing ones, which is to come so soon after the beginning of the tribulation. It must always be uncertain which of earth's constantly recurring trials is the beginning of the final one. Therefore no man can know, and it is useless for anybody to predict the time. The angels do not know it. It is a secret locked in the bosom of the divine Omniscience, and the event alone will declare it. But the world will not be expecting it when it comes. It will be just as it was in the days of Noah. Then the people kept on living their accustomed life, eating, drinking, marrying and giving in marriage until the flood overtook them. So will be the *parousia* of the Son of Man, when His saints will be separated and His judgments will begin. Just when men are pursuing their accustomed life, planting, building,

BUYING, SELLING, TALKING POLITICS,

and building railroads the *parousia* will be present and the day of the Lord will begin. (vv. 37, 39.)

Then to illustrate still more forcibly, if possible, the absolute unexpectedness of the event, He pictures two men at work in the field. They are farmers, pursuing their usual occupation. One of them is of the number of the Lord's redeemed and regenerate children. The other is a child of the world. Instantly, in the twinkling of an eye (I. Cor. xv. 52) one is changed to the body of the resurrection and caught up to meet the Lord in the air. The other is left to share the world's tribulation and judgment.

Two women are at work with a hand-mill. If he had said baking bread, or working sewing-machines, or stitching embroidery, it would have the same meaning. It means anything in the line of every day occupation. One is a follower of Jesus The other is a woman of the world. Instantly, just in the midst of their conversation and work, one is changed into the the bodily likeness of Christ and taken with the risen saints to be with the Lord, the other is left to share the tribulation and judgment that are coming upon the world. (vv. 40-41.)

As this is the feature of the *parousia* that most concerns the church, and as the time of it is absolutely unknown and imminent, it behooves the church to watch, and to be always in an attitude of watchfulness. *Dia touto* (vs. 44). Be ye also ready, for just at the time when we think He is not coming, then is the very time when He will come. Our position is that of a steward whom an absent master has left in charge of a property. If we take courage in negligence by His delay and think to indulge our selfishness with impunity, the accounting will be unexpected and the penalty swift and terrible. We have proved our falsehood and unworthiness, and the space for repentance has gone by. (vv. 45-51.)

Then (ch. xxv., 1-13), by the story of the ten virgins, He illustrates the reception He will have from the church at the time of the *parousia* of grace. In ch. xxv., 14-30, by the parable of the talents, He illustrates the principle on which awards will be distributed at the *parousia* of judgment. Then (xxv., 31). He returns to the description of the judgment scene itself, which had been interrupted at ch. xxiv., 32. That is indeed the end. The only thing to follow is the everlasting punishment and the life eternal (vv. 31-46.)

There are four indispensable conditions of correct exegesis which must be constantly observed: 1. The meaning of words. 2. Grammatical construction. 3. Logical connection. 4. Analogical interpretation. I submit whether the interpretation herein outlined does not entirely satisfy the first three of these conditions.

1. The meaning of words is not strained.

2. Grammatical construction is not violated; 3. The logical connection is natural and consistent throughout.

Is the fourth condition also satisfied? That must depend upon whether the Scriptures teach a dual *parousia* (of grace and of judgment) and a dual dispensation (of gentile and Jew) as constituting the age.

It may be said that this attempt at exegesis lacks authority, as being outside of the current lines of interpretation. But if it has (as I believe) the authority of the divine word, that is sanction enough, for there is none higher.

THE REV. DR. ALBERT ERDMAN.

CONTENDING FOR THE FAITH.

In the absence of the Rev. Dr. J. R. Graves, of Memphis, who had been assigned to speak upon the subject, "Palestine Restored and Repeopled," the Rev. Dr. Albert Erdman, of Morristown, N. J., read the second paper of the afternoon on the subject, "Contending Earnestly for the Faith—the Apostolic Faith and the Apostolic Christian."

"Beloved," wrote St. Jude, "while I was giving all diligence to write unto you of our common salvation I was constrained to write unto you (at once), exhorting you to contend earnestly for the faith which was once (once for all) delivered to the saints" (v. 3).

This brief letter of Jude of only twenty-five verses is one of the latest, if not the latest, of the pastoral epistles. Though the date can not be

DEFINITELY FIXED,

it was written probably after the destruction of Jerusalem, and when most of the apostles had finished their work. It contains no less than eleven references to St. Peter's second epistle, and, like that apostle of our Lord, warns saints against the self-seeking licentiousness and apostacy which together with a mocking skepticism will characterize the last days, and which were already sadly prevalent before the close of the first century of the Christian era.

The writer, Jude, calls himself simply a servant or "bondsman of Jesus Christ, and brother of James," a beautiful modesty, for, in fact, he was the Lord's own brother, a son of Joseph and Mary. Mere blood connection is transcended by the grander relationship of faith in the Lord Christ and devotion to His service.

No intimation is given as to what particular people or church he was writing. The epistle has therefore a universal bearing, and belongs alike to us and the church of to-day. We gladly so receive it, even though it speaks so graphically of gross ungodliness and sin, for it also bears the singular and most precious address, "To them that are called, beloved in God the father, and kept for Jesus Christ."

It seems St. Jude had it in mind to write an epistle on the general subject of what he calls "our common salvation," but owing to the rapid and alarming growth of certain kinds of error, he felt constrained to defer the larger project for a more immediate and urgent necessity. I take it we all believe his sudden change of purpose was the divine constraint of the Holy Spirit. And yet how we would have prized a calm, studied

FINAL STATEMENT,

a summing up of the doctrines of grace and salvation, held in common in Jude's day.

But the Holy Spirit did not deem it necessary. He did deem it necessary that the saints should be exhorted to stand fast an to contend earnestly for the faith which ha been delivered to them.

There are those in our day who fancy it would be well if we could have a further deliverance on doctrine, what men ought to believe; if a system of moral and spiritual truth could be given more adapted to our times and circumstances, than it is thought the Scriptures offer. The notion is not at all uncommon, that the whole system of scriptural truth needs reconstruction, or, at least, restatement; and not a few are trying their hand at it. We are told that certain doctrines contained in the Bible, and which were well enough adapted to, and did service in the days of the primitive church, are no longer needed, or, at least, require modifying to modern ideas.

I well remember the shock of surprise, some three years ago, with which I read in one of the prominent so-called religious papers of New York City, that (I give the substance of the article) the doctrine of our Lord's premillennial advent, which the writer admitted was undoubtedly held by the early church, did well enough in times of persecution, and sustained the faith of God's people when the church was yet weak and struggling against mighty foes; but now, when the church has become strong and is on its world conquering way, such a doctrine is no longer of any use, being unadapted to a

TRIUMPHANT CHURCH,

and therefore whatever in the Scriptures seems to inculcate this doctrine must be interpreted in the light of modern history! With such a principle of interpretation the devil could drive a coach and four through any biblical doctrine whatsoever. It's as foolish as King Jehoiakim's pen-knife and fire-pot with Jeremiah's roll of prophecy signed and sealed with a "Thus saith Jehovah."

Now, it was against just such a faith-destroying, God-dishonoring error that St. Jude was sent to protest and warn. He quotes the very words of Peter, "But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ, how that they said unto you: In the last time there shall be mockers walking after their own ungodly lusts," and

so he exhorts them, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (vs. 17-21.)

He was not permitted, nor was it necessary, to write out an exposition of the doctrines of "Our Common Salvation;" he simply reminds them that "The faith," i. e., the sum of what Christians are to believe, had been "once for all" delivered to the saints, and they must stand up for it like faithful witnesses and true soldiers of Jesus Christ. They had received their orders; they had only to obey. They had got their colors, and they must defend them.

The key to this whole epistle, and the basis of the thought we are seeking to enforce, lies in the

SEEMINGLY INSIGNIFICANT WORD

"once" (hapax), or as it is more truly rendered in the R. V., "once-for-all." It is only a little Greek particle, but yet, as used here and elsewhere, of profoundest meaning. Its use is an illustration of how carefully the Holy Spirit guarded the very words, when "holy men spake as they were moved by Him." Instead of saying that the faith spoken of was at some time past given to the saints, as the ordinary reader of the common version might and probably does infer, the word emphasizes the fact that no other faith will ever be given. It is the only gift of the kind. It has been once-for-all delivered to the saints. No addition is to be made to it, or alteration in it. It is the foundation upon which the believer is built up, and "the foundation of God standeth sure." It is the "pillar and ground of the truth." It is all summed up in Him who is the Christ, the eternal Son of the Living God.

St. Paul, writing to the Galatians, said: "Though we or an angel from heaven should preach unto you any doctrine other than that which we preached unto you, let him be accursed." And he significantly adds: "The gospel preached by me is not after man, for neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." (Gal. i. 8-12).

Although Jude had no time or was not permitted to write of "our common salvation," it is exceedingly significant that in this brief letter he refers to every fundamental doctrine, which in our day is assaulted, disputed, or denied.

In verse 4 he speaks of those, and warns against them who "turn the grace of God into lasciviousness," i. e., because salvation is free and the grace of God

EXCEEDING LARGE,

some take license from this to run into all excesses and fleshly indulgences. They also disregard the church and church ordinances, being, as Jude says, "such as separate themselves, sensual, having not the spirit" (v. 19). Again warning against such, Jude asserts the headship and lordship of Christ, for they deny, he says, "our only Master and Lord, Jesus Christ." And this necessarily implies the doctrine of the vicarious sacrifice of our Lord, for He is made "head over all things to the church" (Eph. i. 22), which He redeemed with His own most precious blood.

The epistle also indorses the Scriptures as the word of God, for it refers to scriptural facts and revelations and reminds us of "the words which have been spoken before by the apostles of our Lord Jesus Christ" (verses 7, 14, 17). Jude also teaches the doctrine of the Trinity, since with special emphasis he speaks of "God, the Father" of our "only Master and Lord Jesus Christ," and of "praying in the Holy Spirit" (verses 1, 20, 21).

The doctrine of a personal devil and of fallen angels is recognized as a part of the primitive faith, for the epistle speaks of Michael, the archangel, disputing with "Diabolus," "the devil," and of "Angels who kept not their first estate," who are kept "in everlasting bonds under darkness unto the judgment of the great day." (vs. 6 and 9.)

And so also the epistle teaches the doctrine of future retribution and eternal punishment, as the passage just quoted implies, with the one immediately following, in which the destruction of Sodom and Gomorrah is set forth as an

EXAMPLE OF "SUFFERING

the vengeance of eternal fire;" and again (verse 13), where mention is made of those who are like "wandering stars, for whom hath been reserved the blackness of darkness forever." (vs. 7-13).

In the "faith once for all delivered to the saints" is also included the doctrine of a bodily resurrection, as the judgments just spoken of necessarily imply, and as is further proved by the reference to "the body of Moses" (v. 9), as well as in the closing benediction, invoking God's power, who "is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy" (v. 24), which is singularly like Paul's benediction upon the Thessalonian Christians; "and the God of Peace Himself sanctify you wholly, and may your spirit, soul and body be preserved entire, without blame, at the coming (parousia) of our Lord Jesus Christ." (I. Thess. v. 23). And last, but not least, St. Jude dwells with loving em-

phasis on the ancient apostolic doctrine of our Lord's second coming. After quoting the words of "Enoch, the seventh from Adam," who prophesied the Lord's second advent in judgment upon the ungodly, he reminds the saints of the "words spoken before by the apostles of our Lord Jesus Christ, how they that they said, there should be mockers in the last time, who should walk after their own ungodly lusts," and who, according to Peter, from whom he quotes, will say, "Where is the promise of his coming!" (vs. 14-18 cp. II. Pet. iii. 3-4). And finally he exhorts them to be

BUILDING THEMSELVES UP

on their most holy faith, praying in the Holy Spirit, looking for the mercy of our Lord Jesus Christ (which, as the context shows, is to be fully manifested at His coming) unto eternal life" (vs. 20-21).

Now, let it not be said that these are mere inferences. It is unquestionable that all these doctrines and kindred ones were held and taught by the apostles of Christ, and it is equally demonstrable from Jude's words, his quotations, and references, that he had in mind these vital doctrines of "the faith once for all delivered to the saints," and which would all of them have received a fuller exposition in an epistle had the Holy Spirit deemed it necessary. Neither let it be inferred that Christianity—the gospel—is a mere set of doctrines, that the apostolic faith was a series of abstract notions about God and man, Christ and the church, time and eternity, heaven and hell, and that because once for all given we are "cabinued, cribbed, confined" to a mere creed, castiron, unchanging, and unchangeable. There is unquestionably a growth and development of doctrines—a philosophy of progress in theology, as in any other science. But that is one thing; it is quite another thing to say that the growth and development are in the truths revealed on which the doctrines are founded. There is no change in the facts, but in the fuller apprehension and appropriation of them by

THE BELIEVING SOUL

and the church, in a deeper sense of need and profounder conviction of the truths involved. A true science of theology no more manufactures its facts than does the science of geology. So far as either does this, it is a fraud and a lie.

We say then, the faith delivered to the saints—the "common salvation"—is founded on facts.

Christianity has this peculiarity above all other religions whatsoever, that it presents for our acceptance certain grand realities, certain great historic facts, which through their consequences to the believer, and the uses and application made of them, cease to be mere external facts, but become the warp and woof of a beautiful system of doctrine and life, of faith and feeling, of character and service. The gospel says Bernard is a life rather than a science. It represents a person, rather than a creed."

These facts are five principally: 1. Jesus the Christ is the eternal Son of God incarnate in human form, very God and very man. 2. Jesus the Christ died on the cross on Calvary for our sins, thus paying the price of our redemption. 3. Jesus the Christ rose again from the dead, for the justification of every believer. 4. Jesus the Christ ascended on high to send down the Holy Spirit, to gather out of every nation a people for His name, and to appear in the presence of God for us, making intercession for His people, being in all things their Head and Lord. 5. Jesus the Christ will come again in visible majesty to gather His own unto Himself in resurrection power, to bring Israel back to their own land, and to

FILL THE WHOLE EARTH

with His power, "like the days of heaven upon earth."

These are the facts—the sublime realities—of the Christian faith. And accordingly the church, the people whom Christ redeemed and sanctifies for His own peculiar possession, the bride of His heart and the glory of His ineffable name, as to origin is heavenly, in character is heavenly, in destiny is heavenly. Man did not originate the church or the faith which she holds. It is not the outgrowth or development of this world; its spirit is not the spirit of this world, and the hope of the church is not earthly power or glory, but is set on the grace which is to be realized at the revelation of Jesus Christ our Lord. Four of these great facts of the Christian faith are matters of history, but what joy fills the soul and what inspiration the life that holds them! The fifth and last is yet to come; but already we hear the roll of His chariot wheels upon the mountains; already the sheen of the insufferable glory illumines the eye of faith, and our hearts thrill with inexpressible longing. "Even so, come quickly, Lord Jesus."

Such, though but faintly expressed, is the faith which once for all was delivered to the saints. This is the charge committed to the custody and defence of the men of God. For it we are exhorted "earnestly to contend". It was of this the great apostle to the gentile wrote, when a prisoner in Rome, an old man, wounded and scarred, but a free man in Christ Jesus. Like the grand hero that he

was, he exclaimed triumphantly, "I have fought the good fight, I have

FINISHED THE COURSE,

I have kept the faith, henceforth there is laid up for me the crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but also to all them that have loved His appearing."

Brethren and friends, what sort of men did this faith produce? What sort of person was the primitive Christian? In considering this question, briefly, we shall still further understand what that faith really is. The text answers the question—he was one who, accepting the faith, believed it with all his soul, and therefore was ready to contend for it, to defend it, and testify of it, to die for it.

What was the pattern of the life of the apostolic Christians? If you will take the book of the Acts of the Apostles, or the letters of Paul and Peter and John, or better still, that wonderful prayer of our Lord in the seventeenth of John's gospel, the true "Lord's Prayer," in which Jesus forecasts the condition and character of His followers as they ought to be through all succeeding years, you will find three grand elements of character, which at the same time manifested themselves in a multitude of manly graces and God-like excellencies, viz: They were "in the world, but not of it;" they were constantly looking for and watching unto the coming of the Lord Jesus; and they were filled with a great missionary fire and zeal. So Jesus prayed for them and us. (John xvii. 14-20-24).

1. As to the first mark, unworldliness. We have such passages, words of St. Paul. "Here we have

NO CONTINUING CITY,

but seek one to come." Our citizenship is in the heavens, from whence also we look for the Savior, the Lord Jesus, who shall change the body of our humiliation that it may be conformed to his body of glory." To the worldly wise and proud Corinthian Christians he wrote, that they use "moderation in all things, for the time is short and the fashion of this world passeth away." To Timothy he writes: "No man that warreth entangleth himself with the affairs of this life." While John, writing to young men, says: "Ye are strong and the word of God abideth in you, and ye have overcome the evil one;" and says to all: "Love not the world, neither the things that are in the world."

The very metaphors employed in Scripture to designate and describe the Christian show what sort of a man he is to be. He is "a pilgrim," "a stranger," and "sojourner;" a sailor on the deep, greeting from afar the headlands of the hills of glory; he is a runner in the race, with eye on the goal; a wrestler on the sands of the arena, stripped and eager, his breath between his teeth, his body under him; he is a watchman, awake while others sleep, sober while others are drunken and careless; he is a burning torch held aloft to warn and guide the unwary; he is a soldier on the march, in the enemy's country, the color-bearer in the fight, the tallest man in the regiment, and

THE MOST CONSPICUOUS.

and he must "keep" the standard with his life; he is a martyr, witnessing a good confession, and like as not the crown he gets will be burnished in the fire that shrivels up his flesh and leaves only a few ashes to be swept away by the winds that fanned the painful flames.

2. Equally prominent was that other characteristic of the New Testament Christian. He was constantly expecting and looking for the coming of his Lord, the return of the King in His beauty. It was the natural effect as well as a helpful cause of the unworldly spirit. Being wholly given up to Christ, centering all in Him, remembering the testimony of those who had seen Him go up into Heaven from the hill-slope of Olivet, with His last great commission ringing in their hearts, like bells on the wide sea, they could not but gaze often upward, and amid toils and sufferings manifold listen for the sound of his coming again. It was the hope in their hearts, it inspired their lives, it transfigured the cross and shame and death itself. Every conceivable motive in the whole round of an exalted, splendid Christian manhood was taken from and associated with this one hope of the early Christian. We can understand now why and how they made so much of prayer, why like a fountain night and day it rose to heaven; we can understand their hymns of praise addressed to Christ Jesus Lord. We can understand, too, how short and clear and thrilling was their battle cry, given them by the Master himself, "Watch ye therefore, and what I say unto you, I say unto all, Watch!" For this they took the

"SPOILING OF THEIR GOODS

joyfully." If a man is on his way to meet the King, to receive a palace and riches untold, nay, rather if the King is on his way to meet him, to bring him into untold radiancy and glory, he won't be troubled much who takes his rags!

3. What has already been said will easily explain why the church of the apostolic days and immediately after accomplished so much for Christ and the nations as missionaries and evangelists and teachers, witness-bearers

all. Feeling that the time was short, and the Master's great commission must be fulfilled, so that He might be glorified, they went everywhere preaching Jesus and the resurrection, Jesus and the coming glory. No wonder that in a brief lifetime they had sounded His precious name to the farthest limits of the known world. Alas! how the Church has fallen from her high estate and illustrious calling. For though grand work has been and is done for Christ and His cause, yet how little does the Church take to heart the millions of unevangelized? How little does she seem to understand God's purpose. When God would draw out all the fathomless love of a woman's heart He lays a helpless babe on her bosom; to draw out all the passionate, burning love of the Church He lays on her heart the great crying, needy, perishing world of souls! It's not only the cause of the unconverted nations which we plead, but also the cause of divine power and truth which is hindered from descending to the tabernacle with mortals by low thoughts and worldly occupations. Hear how Edward Irving pleads, as he calls it, for the

PERPETUITY OF THE MISSIONARY

form of manhood." "Up, up with the statue of this character; it is high as heaven; its head is above the clouds which hide the face of heaven from earth-born men. The missionary is the hollow of that trump which resoundeth the voice of God. Let us reverence him, he is above us all. I wonder how any one can be so impious toward God, so cruel toward men, as to wish to obliterate one feature of his celestial character."

Such, my hearers, was the character of the early Christian, at least, such is the model presented in the word of God. Take your Bibles and see for yourselves if such be not the case. And now I ask, do you know of any intimation in the book—in the book I say—that all this was to be changed, and that, as is sometimes said and unconsciously held by multitudes, with the change of times and circumstances, a different style of Christian is needed! What other pattern of a Christian is there? What other model than that which the Bible sets forth? Has the truth of God changed? Has His purpose of grace and redemption changed? Have human sin and guilt and sorrow changed?

Nay, brethren, the conditions of holiness, the requirements of a godly Christian example do not change with time or circumstance. Christian life is not an isolated thing. Gospel Christianity has this great and blessed secret, that it is one and the same continually through all the ages.

THE SCRIPTURES,

which are God's thoughts in God's words, are not a collection of mere historical records and traditions, however authentic, but a grand unity of history, and doctrine, and prophecy—one living whole, having but one purpose, the eternal purpose of God in Christ Jesus. That which prophets, priests, kings spake of and waited for, that which angels desire to look into, that which we believe and hope for, that which creation groans and waits for, that which God has promised, and Christ bought with his heart's blood, is all one and the self same thing "that in the dispensation of the fulness of times, God might gather together in one, all things in Christ, both which are in heaven and which are on earth" (Eph. i. 10).

Men, brethren, it's a grand thing to be a Christian. This is life—"life indeed"—to touch interests that run the length of the eternities.

So soon as one is born again—from above—is filled with the spirit, he becomes in every sense a new creation; he steps into the line of all the ages of God's elect; he becomes himself a necessary factor in the eternal purpose of Jehovah. This is our honor, this our calling. "The faith once for all committed to the saints" is in our hands. Let us hold it, live it, "earnestly contend" for it.

Let Dr. Guthrie's favorite lines be ours:

I live for those that love me,
For those that know me true.
For the heaven that smiles above me
And waits my coming too.

For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do.

CANON A. R. FAUSSET, D. D.

A MESSAGE FROM ENGLAND.

The evening paper was read by Professor W. G. Morehead, of the United Presbyterian Seminary at Xenia, Ohio. The usual devotional exercises preceded the reading of the paper, William E. Blackstone making the prayer. Secratary Needham read communications from several people expressing the writers' deep interest in the conference. These gentlemen were the Rev. Dr. A. R. Faussett, the commentator, Canon of York, England; Mr. G. A. Pember, author of "Earth's Earliest Ages;" Mr. James E. Mathieson, of the Mildmay Conference, London; the Rev. Dr. C. K. Turbine, of Jersey City; the Rev. James C. Quinn, of Emerson, Manitoba, and the Rev. Dr. George F. Pentecost, of Brooklyn.

Canon Faussett wrote as follows:

TO THE MEMBERS MET IN THE PROPHETICAL CONVENTION AT CHICAGO, NOVEMBER, 1886.

BELOVED BRETHREN IN THE LORD.—Grace, mercy, and peace be to you from Him who

was, who is, and who is to come. Absent from you in body, I feel as present with you in spirit. We are indeed, however, locally separated for a time, united in the one faith of Jesus Christ, the one love,

THE ONE BLESSED HOPE.

I do not even despair of meeting you sometime hereafter in the flesh, if God permit and the opportunity be afforded me, in your highly-favored land. Among the special signs of our times, not the least remarkable is the growing manifestation of the communion of saints. It is just when men's words are "stout against Jehovah," and the world's challenge is "Where is the God of Judgment?" that "then they that fear Jehovah speak often one to another, and a book of remembrance is written before Him for them that think upon His name," and presently follows "Behold, the day cometh." (Matt., ii., 17; iii., 13-16: iv., 1.)

The "gathering together" (episunagoge) for mutual edification now is the earnest of "the coming of our Lord Jesus Christ and our gathering together unto Him" (episunagoge found only in II. Thes. ii. 1 and Hebr. x. 25). The growing inquiry as to the blessed hope and the consequent increase of the knowledge of beliefs respecting it are evidently fulfilling Daniel's prophecy as to "the time of the end"—"many shall run to and fro, and the knowledge (so the Hebrew) shall be increased."

How shall the inquiry be conducted so as to elicit real fruit to the glory of God and the edification of His children? If I venture to suggest an answer it is with a deep consciousness of my own imperfection of vision in

THE DEEP THINGS OF GOD.

First, then, let us search the word of prophecy in the spirit of prayer for heavenly illumination by God the Holy Ghost, and not suffer our imaginations or preconceived theories to turn us aside from the straight path. Let us not take one step in advance, save as we are led on by the written word and the Holy Spirit. Loving tolerance of the opinions of others and a readiness to weigh their arguments from Scripture in a fair balance, and the maintenance of our own views in an humble and undogmatic spirit will best tend to the decision of controverted points and the building up of one another in our most holy faith.

In examining Scripture, my own plan has been, first, to investigate the literal and grammatical sense of each passage, then the context, then the circumstance of time and place, and the immediate aim of the sacred writer; then the ultimate and far-reaching meaning designed by the Holy Ghost, remembering that "the testimony of Jesus is the spirit of prophecy;" finally, the spiritual application to the present elect Church, and each member of it. Augustine well says: "The literal sense of Scripture is the basis of the Scripture, else the latter would be a building resting on air." Another canon to be observed is the promises so full and so glorious to Israel throughout the Old Testament and in the Gospels, Acts, and especially Romans, xi, are to be interpreted in their plain, literal sense. It is clearly erroneous to interpret the curses pronounced against Israel, if disobedient, in

THEIR LITERAL SENSE,

and then to spiritualize the blessings foretold to Israel in the last days, and to appropriate them to the present election church; in fact, to keep the good all to ourselves and to give them the evil.

The order of events is defined for us in Isaiah lxi. 1-9, the passage which formed our Lord's text in the sermon at Nazareth: 1. He declares His own credentials and present mission. "The Spirit of the Lord God is upon Me, because He hath annointed Me to preach good tidings, to proclaim the acceptable year of the Lord" Here He stopped in the middle of a sentence, at the words which mark the limit of our parenthetical dispensation of the spiritual elect church. The next event will be His personal coming to complete the sentence by ushering in "the day of vengeance of our God" upon apostate Christendom, as is also foretold in II. Thess. i. 8: "In flaming fire taking vengeance on they that obey not the gospel of our Lord Jesus Christ." Next, He comes "to comfort them that mourn in Zion, to give them beauty for ashes;" as is also foretold in Zech. xii. 10: "I will pour upon the inhabitants of Jerusalem the spirit of

GRACE AND SUPPLICATION,

and they shall look upon Me whom they have pierced and they shall mourn." "In that day there shall be a fountain opened to the inhabitants of Jerusalem for sin and uncleanness. Behold, the day of the Lord cometh; then shall the Lord go forth and fight against those nations that shall have attacked Jerusalem, and His feet shall stand upon the Mount of Olives, and the Lord my God shall come and all His saints with Thee." Thus shall be ushered in the millennial kingdom, wherein "the Jews shall be named the priests of Jehovah" to the gentile nations, and "they shall call Jerusalem the throne of Jehovah, and all the nations shall be gathered unto it" (Jer. iii. 17).

If, as post-millennarians think, a thousand years must elapse before our Lord's coming, the hope of His coming must practically cease to be what Holy Scripture represents

it—the incentive to every Christian grace. The early Christian fathers, Clement, Ignatius, Justin Martyr, and Irendus, looked for the Lord's speedy return as the necessary precursor of the millennial kingdom. Not until the professing church lost her first love, and became the harlot resting on the world-power, did she cease to be the bride going forth to meet the bridegroom, and sought to reign already on earth without waiting for His advent.

So far from the world becoming more and more Christ-like as the age advances, its culture, science, fashions, and spirit, are becoming more earthy, and less like the blessed state foretold as about to

CHARACTERIZE THE MILLENIUM.

This may be a stumbling block to the post-millennarian's faith, but it is a strong confirmation of the premillennarian's expectation. For the fact exactly answers to the prophecy. The Lord foretold, "This gospel shall be preached for a witness unto all nations, and then shall the end come." Not that all were to be converted, and the nations christianized before His coming, but "God has visited the gentiles to take out of them a people unto His name" (Acts xv. 14). All scripture points to apostasy as about to prevail till the Lord shall come to sweep it away by the brightness of His appearing. (II. Thes I x II). The days before the flood are, according to our Lord, the analogue to "the last days." It was when the barrier between the church and the world was broken down by the intermarriage of the sons of God with the daughters of men, the salt lost its savour and was trodden under foot of men, and universal corruption set in. Is not intense worldliness the distinguishing feature of our age? There is a consequent tendency to relapse to heathenism, cultured and refined, it is true, but still heathenism. If you compare the black catalogue of Pagan Sins in Romans i. with that of the "last days" in II. Tim. iii., you would find five of the latter

IDENTICAL IN THE GREEK

with the former, and five more virtually the same in both. "Disobedience" to parents is prominent in each, and in combination with "naughtiness and boastfulness" engenders that lawlessness, foretold in Dan. vii. viii. xi. and Matth. xxiv. 12, and II. Thes. ii., and already potent on every side.

Spiritualism so-called, which is really necromancy and demon-consultation, is the darkest feature of our times. St. Paul in II. Tim. iii. foretells, that as the magician, Jannese, and Jambres withstood Moses, so the reprobates concerning the faiths withstood the truth. Already the beast God-opposed world is stripping Babylon, the harlot-church, of its possessions, in fulfilment of Rev. xvii.: When God shall have thus fully executed judgment on her, then the three froglike spirits of demons, working spiritualistic miracles, "shall gather the kings of the earth to the war of that great day of the Almighty God (Rev. xvi. 13-14). Then shall the last Antichrist, denying the Father and the Son, be revealed in full malignity.

But his reign is very brief. From the first he is "the son of perdition," doomed to immediate destruction. The darkest hours shall usher in the bright and morning star.

Let us then gird up the loins of our mind, be sober, and hope to the end for the grace to be brought at the revelation of Jesus Christ.

The remarkable outpourings of the holy spirit in connection with evangelistic efforts on every side are hastening the completion of the elect church, and when thereby the "fullness of the gentiles" shall have come in, the Lord will come for His saints, and subsequently come with His saints to reign over Jerusalem and nations "in the regeneration."

Having this hope in Him, dear brethren, lift up your heads, for your redemption draweth nigh.

Praying that your conference may be blessed to yourselves, and through you to the church and world, I am your faithful and respectful brother in the common faith and hope.

ANDREW ROBERT FAUSSET, D. D.,
Canon of York.

PROFESSOR W. G. MOREHEAD.

THE ANTICHRIST.

Prayer was offered by the Rev. Dr. West, of St. Paul, and Professor W. G. Morehead, of Xenia, Ohio, then addressed the conference as follows upon the subject, "The Antichrist:"

That the Scriptures predict the appearing of a powerful foe of the people and cause of God can not be doubted. Enemies, great in number and in might, there have been and there are; for it seems to be the fortune of truth ever to encounter the most determined opposition. But that an evil power should arise who should be pre-eminently the antagonist of the Lord Jesus Christ, whose awful acts of wickedness and heights of blasphemy should surpass all others, every believing reader of the Bible well knows.

The voices of the prophets and apostles unite in announcing the advent of this adversary. Daniel speaks of it in language which betokens the deep interest the spirit of prophecy takes in the subject: "After this I saw in the night visions, and, behold!

a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before which there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. I beheld till the thrones were placed, and one that was Ancient of Days did sit; his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and he was given to be burned with fire" (Dan. vii. 7-11).

In terms as graphic and portentous as those of Daniel, the Apostle Paul describes a like adversary: "Let no man deceive you by any means; for that day shall not come, except there come the falling away first, and the man of sin be revealed,

THE SON OF PERDITION,

he who opposeth and exalted himself against all that is called God or that is worshiped so that he sitteth in the temple of God, setting himself forth as God. Remember ye not that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that He may be revealed in His own season. For the mystery of lawlessness doth already work; only there is one that restraineth now, until He be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of His coming; even He, whose coming is according the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness in them that are perishing." (II. Thess. ii. 3-10).

A still more circumstantial account of a like adversary is found in the book of Revelation, an account which gathers into itself all that has been communicated on the dark theme in the word of God. (Rev. xiii., xvii., xix.)

What is thus minutely pictured in the inspired utterances of Daniel, Paul, and John is foreshadowed by other prophets and apostles. There are preintimations of this great evil power running parallel with the predictions and promises concerning the seed of the woman and the Messiah of the chosen people. In every murderous oppressor and son of Belial that came or was to come upon the field of history in opposition to the children of God inspired men saw the precursors of the final enemy who shall afflict and waste Jehovah's heritage. This is a characteristic feature of prophecy; is woven into its organic structure. As the prophets saw in Moses and Joshua, in David and Solomon, the fore-intimations and types of that great and final Savior and Conqueror to come, the Lord Jesus Christ, and in the theocracy of Israel the shadow of the perfected Kingdom of God, so in pre-eminently bad men, in Cain and Nimrod, in Pharaoh and Balaam, and Antiochus Epiphanes, and in the persecuting kingdoms of Egypt, Assyria, and Babylon, they saw the image of the final enemy, the picture of the last persecuting world-power. The shadow was projected before. "Prophecy,"

DELITZSCH SAYS,

"is apotelesmatic." It fixes its gaze on the end; it dips its brush in the colors which pertain to the end. All good tends toward and finds its climax in Him who alone is the absolute good. All evil likewise tends toward a centralization and culmination in some colossus of sin and crime. And it would seem that the Spirit of God in His delineations of the course and progress of evil ever keeps looking forward to its consummation in the last and most frightful form which human apostacy assumes, viz.: the Antichrist. This is our theme—a forbidding one assuredly, but one upon which the word of God has spoken in the fullest and most emphatic manner.

It is scarcely needful to remark that upon the general subject there has been a very whirl of theory, conjecture, argument, and exposition. We have here the three great schools of interpreters represented, the preterist, the presentist, and the futurist; for the question of the Antichrist correlates itself with the other questions which arise in the field of prophecy—with the church, Israel, the coming of the Lord, and the establishment of the promised kingdom. By some, Antichrist is identified with a person or a system that long since appeared in the world and passed away. By others, he is now upon the stage of action awaiting the doom his sins and crimes so justly merit. By others still, Antichrist is regarded as yet to come; that while he has had and now has his forerunners who prepare for him his way, himself is still to appear. It would require a volume of

considerable size merely to report the literature on the general topic

In such a maze and labyrinth of conflicting opinion it behooves the student of the prophetic word to move with guarded steps and earnest circumspection. His first and main effort should be to grasp the mighty outlines of the prophecies touching this adversary, with no attempt to master the details.

HE SHOULD FIX A STEADY GAZE

upon the mountain ranges and lofty peaks, leaving the while unscanned the intervening valleys and profound abysses. His mainly should be the survey of the continent, its boundaries, and conformation, with no effort to trace every stream and lake and watershed of the interior. The first instrument he should employ is the telescope, not the microscope. Adhering to the method of investigation thus indicated, let us (1) determine the import of the word.

The term Antichrist is a scriptural one; four times it occurs in the New Testament, (1. John ii. 18-22; iv. 3; II. John vii). In a general epistle, written to no particular church, but to a wide circle of churches, the apostles make this remarkable statement: "Little children, it is the last time; and as we have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time." It is obvious from this language that the Christians of John's day were acquainted with the coming of the Antichrist. They had "heard" about it. It formed part of the common instruction of believers. It was distinct and prominent in the writings of the prophets, and it was among the teachings of Christ, and those sent to preach and teach in His name. Thus Paul in writing to the Thessalonians of the man of sin reminds them of his instruction on the subject during his brief visit to them: "Remember ye not that while I was yet with you I told these things?" The apostles were not dumb as to the last times. Eschatology formed no small part of the message they proclaimed. With the blessed gospel of the grace of God which they preached they intermingled solemn warnings of a future apostacy and the

APPEARING OF THE ADVERSARY

who shall meet his doom at the hands of the Son of God Himself. They, therefore, who earnestly give themselves to such studies for their own instruction and for that of their fellows have for their encouragement and comfort apostolic precedent and authority.

In the word Antichrist there is a measure of ambiguity, for the preposition "anti," when compounded with a substantive, in the Greek language, may signify either "instead of" or "against." There are those who see in the word no more than a counterfeit Christ. Thus, Mr. Greswell, whose learning and impartiality none will dispute, conceives of it: "Antichrist signifies neither more nor less than another Christ; a pro-Christ; a vice-Christ; an alter Christus; a pretender to the name of Christ, who in every circumstance of personal distinction that can contribute to determine the individuality of the real Christ, appears to be, and sets himself up as the counterpart of the true." Thus likewise a living writer, whose books are largely read, expresses himself: "The name itself means, not as is sometimes asserted, an avowed antagonist of Christ, but one professing to be a vice-Christ, a rival Christ, one who would assume the character, occupy the place, and fulfill the functions of Christ."

"Antichrist," however, designates more than a pretender to the Messianic office. There is another term in Greek, which means a false Christ, viz: *Pseudo-christos*—a word our Lord employs in Matt. xxiv., 24. Huther's definition of "anti" compounded is exact; it "denotes a subject, whether person or thing, opposing a subject of the same kind." Thus, *antistrategos* is not only a vice general, but one who opposes another general; *anti philosophos* is a philosopher who opposes other philosophers; just as anti-pope with us is not only a rival pope, but the enemy of another pope. In the term Antichrist there is the idea both of

COUNTERFEITING AND ANTAGONIZING

Christ. In this sense it embodies an important truth. That hostility is really formidable in which the adversary preserves the semblance of the characteristic excellence which he opposes.

But whatever meaning the etymology of the word may yield, the fact is not to be ignored that the Antichrist is described in Scripture as the determined enemy of the Savior. It is in accordance with the design of John in his epistles to represent him as the counterfeit of the Lord; for he there deals rather with the spirit and principle of the adversary than with his character and personality. But in the apocalypse the same inspired writer exhibits the beast as pre-eminently the foe of Christ, as one whose sole aim, purpose, and hope it is to extinguish the name and annihilate the person of Christ. So, too, Paul describes him naming him the *antikeimenos*, the opposer, the antagonist of God. A two-fold idea, therefore, inheres in the name which the word of God gives to the adversary; he counterfeits Christ—a blasphemer; he fights against Christ—a hostile power.

II. Identity of the prophecies of Daniel, Paul, and John, that relate to the Antichrist. Reference is had to Dan. vii. 2, Thess. ii., and Rev. xiii. Among evangelical expositors the consensus is almost universal that one and the same evil power is predicted by all. The tremendous portrait is one, although each account has features and lineaments peculiar to itself. By bringing them together the unity of the description and the magnitude of the subject are apparent. The grounds for the identification of these prophecies are moral and historical, ample, and conclusive. The symbols employed by Daniel and John are identical. In both it is a beast,

A RAPACIOUS WILD BEAST

that appears in the field of prophetic vision. Daniel sees four beasts emerging from the sea in succession; but it is on the fourth in the series that interest and attention concentrate; the fourth that for savage ferocity surpasses the others. John's beast combines in itself the characteristic features of all that Daniel saw. It had the form of a leopard, the feet of a bear, and the mouth of a lion. In both the beast arises from the sea, and is a horrible nondescript, a fierce monster with ten horns.

There is no mistaking the significance of the symbol. It is a pictorial representation of the political sovereignty of the world. So the prophets themselves interpret; the "beast" is a "king" and a "kingdom." He has horns, and horns are the symbols of power. He has diadems on his horns, and diadems are the badges of regal dominion. Clearly it is the God-oppressing power of the world that is meant. Nor should the symbol of a beast to represent imperial sovereignty be thought arbitrary or grotesque. The world powers themselves have furnished the example. The dragon, the lion, the bear, and the eagle are emblems emblazoned on the escutchons and stamped upon the coins of the nations of to-day.

1. The moral features of the adversary in the three prophecies are identical. By all he is invested with transcendent powers. The little horn of Dan. vii., which masters the great beast and becomes his governing and guiding mind, "has eyes like the eyes of a man." Predominant intellect, dazzling intelligence, power to know men and to sway them, distinguish him. And so we are told

"HE UNDERSTANDETH DARK SENTENCES;"

"he shall practice and prosper;" "and through his policy also he shall cause craft to prosper in his hand," (Dan. viii. 23-25). The beast of the Apocalypse is quite similar. By his prime minister, the false prophet, "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth," (Rev. xiii. 13, 14).

The man of sin of II. Thess. ii. comes "with all power and signs and lying wonders, and with all deceit of unrighteousness" (9-10). He is supremely blasphemous. "The king" of Daniel has "a mouth speaking great things"—"speaking great words against the Most High." He stands up against the Prince of princes, magnifies himself even to the Prince of the host; he exalts himself above every god, nor regards the God of his fathers (Dan. vii. 8-25; viii. 11-25; xi. 36-37). To the beast of the Apoc. there is given "a mouth speaking great things and blasphemies; and he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle and them that dwell in heaven" (Rev. xiii. 5-6). The man of sin "exalteth himself above all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God (II. Thess. ii. 4).

He is intolerant, persecuting. "The king" in Daniel wears out the saints of the Most High, casts down some of the hosts of heaven and tramples on them; destroys the mighty and the holy people (vii. 25; viii. 10-24). The man of sin is the lawless one who, impatient of restraint, sets aside all authority, human and divine, and opposes himself to all that is called God or that is worshiped (ii. 4-8). To the beast of the Apocalypse is given power over all kindreds, and tongues, and nations; power to

MAKE WAR WITH THE SAINTS

and to overcome them; and power to kill every one who refuses to worship him and to receive his mark (Rev. xiii. 7-15).

2. The time-notes in the three prophecies are identical. The adversary appears in connection with apostacy. In Daniel the king of fierce countenance makes his appearance when the transgressors are come to the full (viii. 23). In II. Thessalonians the coming of the man of sin occurs when the falling away is at the flood, the hindrance being removed. In the Apocalypse the beast presents himself when men have renounced allegiance to God and pay homage to the monster. Daniel's beast dominates for "a time, times, and the dividing of time," 1,260 days. John's beast continues forty and two months, 1,260 days. Daniel's vision has its fulfillment "at the time of the end." Paul's prediction synchronizes with "the day of the Lord," the time of the end. John dates his prophecy by the "hour," the "day," the "judgment" of Almighty God—the time of the end.

3. The doom of the adversary in the three prophecies is identical. In Daniel the beast is slain by one like unto the Son of Man who

comes in the clouds of heaven. In Thessalonians the man of sin is brought to nought by the outshining splendor of the coming of the Lord Jesus. In the Apocalypse the beast is taken by the glorious Conqueror who comes from heaven, whose name is the word of God. In Daniel the beast is given to the burning flame; in Thessalonians the man of sin is consumed by the breath of the Lord's mouth. In the Apocaypsel the beast and the false prophet are cast alive into the lake of fire! From all these marks of identity we conclude that "the willful king" of Daniel, the lawless one of Paul, and

THE BEAST OF JOHN

are not three, but one, the three-fold picture of the one great enemy of God and all good—the Antichrist.

III. Have the prophecies relating to the Antichrist been fulfilled? Has there appeared upon the field of history any person or any system verifying the description? Two schools of interpreters make answer in the affirmative—the Preterist and the Presentist. The Preterist theory is based on the plausible assumption that the apostles expected the accomplishment of the predictions in their own lifetime, or at most in the generation immediately succeeding them; in consequence, either they were in error, or we must find the fulfilment in some person or event lying near the apostles themselves. And so the Roman Emperor Nero is pitched upon as the Antichrist, and the fall of Jerusalem as the advent of the Lord Jesus Christ. And this in the face of the inspired declaration of the Apostle Paul who solemnly tells the saints of Thessalonica who thought the day of Christ was already come, that that day can not set in unless the apostacy first come and the check of hindrance which holds back the parousia of the man of sin be removed! But let that pass.

There are insuperable difficulties in the way of our accepting the Neronian theory. Nero died by his own hand at the villa of his freedman Phaon, four miles outside the walls of Rome. Daniel, Paul, and John with one voice testify that the Antichrist is destroyed by the coming of the Lord. How does Nero's suicide fulfill the reiterated promise and prediction of the Holy Ghost? "A more notable instance of inadequate interpretation can not be imagined."

Daniel tells us that on the destruction of his fourth beast and its little horn (the Antichrist), "the kingdom and the dominion and the greatness of the kingdom under the whole heaven

SHALL BE GIVEN TO THE PEOPLE

of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." John tells us that when the beast and the false prophet are cast into the lake of fire, and Satan is bound, the thousand years of blessedness ensue (Dan. vii. 27, Rev. xix. 20, xx. 1-6). This is the concurrent testimony of all the prophets, of Joel, Isaiah, Zechariah, and of the Savior Himself. The order, the temporal sequence, observed in all, is this: The enemy and his desolating armies; the time of unprecedented trouble and sorrow, the great tribulation; and then the judgment of the Lord which sweeps the earth clear of His foes, and peace and blessedness succeed. What followed the death of Nero and the destruction of Jerusalem? The millennium? Centuries of persecution, the rise of the papacy, the proscription of the gospel, the chaining up of the Bible, the corruption of Christianity, the inquisition and the Dragonades, and war and strife and ignorance and crime have marked the rolling years. If Nero was the Antichrist, and the destruction of Jerusalem the Advent, and ever since the everlasting kingdom has been in the hands of the saints, and has had undisputed and universal sway, then all we have to say is that the magnificence of the promise and the prophecy is lost in the poverty of its fulfillment, "and Scripture is wiped out as a definite testimony to anything."

Finally, there is an extraordinary anachronism in this Neronian theory. If we are to believe the testimony of antiquity, Nero had been dead and Jerusalem destroyed more than twenty-five years before the book of Revelation was written. Irenaeus, appointed Bishop of Lyons A. D. 177, thus speaks: "For no long time ago was it (the Revelation) seen, but almost

IN OUR OWN GENERATION,

at the end of the reign of Domitian." This statement fixes the date of the book at A. D. 95 or 96; for Domitian was assassinated in the last year named. Nero died A. D. 68; Jerusalem was destroyed A. D. 70. Let it be remembered that Irenaeus lived near the apostolic age, for he could not have been born later than A. D. 130; that he was the disciple and friend of the saintly Polycarp who had been the contemporary of the Apostle John himself; that he was the friend and successor of Pothinus, whose ninety years of age takes us back to the generation which saw the last of the apostles; that his testimony is corroborated by Tertullian, Clement of Alexandria, Victorinus, Eusebius, and Jerome, and its validity and force will be recognized. Not until this testimony is set aside by competent authority, far other than that of the notoriously inaccurate Epiphanius, can sensible men

hold that Nero was the Antichrist, or that the fall of Jerusalem was the predicted coming of the son of man.

The prevailing Protestant interpretation is that the beast, the lawless one, is popery, gathered up into the person of the Pope; or that papal hierarchy, the head of which is the papal chair. This was the opinion of the reformers almost without exception. It was held by some even in prereformation times. And there is no little verisimilitude in the view. The marks of correspondence between the prophecies and the papacy are extraordinary, almost conclusive. In its marvelous origin and history; in its near relation to the old Roman Empire as its heir and successor; in its wide departure from the truth; in its idolatry, persecuting spirit, daring assumptions, and blasphemous pretensions, Romanism, it must be confessed,

STRIKINGLY RESEMBLES THE ANCICHRIST.

But wonderful as the parallelism between the two is, and traceable to almost any length, nevertheless the papacy does not fill up and complete, as yet, the titanic portrait of the great adversary which the spirit of God has drawn for us in the word of truth. Let us note very briefly some of the differences and discrepancies between them.

1. The Antichrist is thoroughly atheistic. Atheism is his characteristic feature. John says: "This is Antichrist, even he that denieth the Father and the Son" (I. John ii. 22). "And the king * * * shall magnify himself above every god; neither shall he regard the God of his fathers, nor any god; for he shall magnify himself above all" (Dan. xi. 36-37). The man of sin "opposeth and exalteth himself above all that is called God or that is worshiped, so that he sitteth in the temple of God, setting himself forth as God" (II. Thess. ii. 4). Bad as popery is, this it has never yet done. As a system it plants itself as a mediator between heaven and earth; the priest stands between the sinner and God, auricular confession between him and the footstool of mercy, penance between him and godly sorrow, the mass between him and the righteousness of Christ, indulgence between him and a self-denying and earnest life, tradition between him and holy Scripture, and purgatory between him and the heavenly world. And yet the Pope holds the three ecumenical creeds; acknowledges both the Father and the Son, and owns himself to be a worshiper and servant of God. He blesses the people, not in his own name, but in the name of the Father, Son, and Spirit. So far from being the antagonist of God avowedly, as is the Antichrist, he

CLAIMS OF BE AN HUMBLE VASSAL

of the Divine Master, and professes to identify himself with His cause in the world. No Pope ever yet has really deified himself and ventured to supersede God in His own temple. Blasphemous titles may be given him; he has not assumed them. The adoration paid him at his installation, when he is carried into St. Peter's and seated on the high alter by the Cardinals, is a species of idolatry by a mere man; but it professes to be only the adoration of Christ's presence and power in him. The enormous authority he wields he claims not as his own, but God's, vested in him as the vicar of Christ on earth. In his loftiest and most daring assumptions, he shows himself only as God's viceroy. No Pope has ever yet thrust God aside formally, in his impious atheism, and openly put himself in His place. We know not what the Papal system may yet arrive at; but this it has never done. The Antichrist is something else and something worse than this. He stands in opposition to every god, true or false, and in self-elevation above every god, true or false. He will acknowledge no god; will allow no other to acknowledge any god but himself. True, Daniel says "a god whom his fathers knew not he will increase with glory." This strange "god" whom "the king" will thus honor I am inclined to think is his own image, to which the False Prophet gives breath so that it both speaks and causes as many as refuse to worship it and the Beast to be put to death (Rev. xiii. 15). The Beast is the only god, and his image by spoken word and unimpeachable sign attests it. All these betokens a frightful atheism—open, malignant and haughty antagonism to God, and every object of divine worship, something immeasurably worse than even Popery.

2. The Antichrist is uniformly in the Scriptures associated with the civil power, imperial sovereignty, of which he is

THE BLASPHEMOUS HEAD,

and which he controls and uses for his own diabolical ends. He is represented as seizing the political dominion of world, and heading up and wheeling it into line in hostile array against God and His Christ. The papacy has never wielded such power. Its temporal sovereignty has always been a petty rule; and now it is stripped of this semblance of civil authority, and the Pope sits in the Vatican a self-styled prisoner. To the end Antichrist stands at the head of a revolted world.

3. The Antichrist asserts a supremacy unchallenged and all but universal. In the Apocalypse it is once and again declared that all the world shall wonder after the

Beast, that all who dwell on the earth shall worship the Beast, all whose names are not in the Book of Life. One half of Christendom is outside the pale of Rome and in antagonism to the claims of the papacy. Or, will any one venture to say that all who belong to the Greek and Protestant communions are enrolled in the Book ofL ife? Either we must reduce the colossal proportions of the inspired picture or abandon the theory that the papacy is the Antichrist.

4. Two frightful alternatives will confront men when the Antichrist is present: One is, either men must worship the Beast or die (Rev. xiii. 15). The other, either they must worship God, utterly repudiating the diabolism of the beast, or be tormented with fire and brimstone forever and ever. (Rev. xiv. 9-11.) Death in this world, or damnation in the next; that will be the dread choice of men when the beast is here! Will any one venture to say that this has its fulfillment in Romanism, in the past or as it now exists?

5. All evangelical interpreters hold that Babylon the Great is Romanism,

THE APOSTATE CHURCH;

and yet hateful as Babylon is, she contains to the close some genuine believers. Just before the tremendous judgment breaks down upon the unclean thing a voice from heaven cries, "Come forth out of her my people!" But among the worshipers of the beast there is not a single saint. His adherents and followers are doomed, every one of them. Babylon and the beast are two different things.

6. The beast is distinguished from the harlot in Rev. xvii. Two significant symbols are presented to us; a lewd woman seated upon a scarlet-colored beast. The beast is identified with that of chap. xiii. and Dan. vii., for he has the same number of heads and horns, the same extraordinary history. But what is the woman? Who can doubt but that she represents the false apostate church? The revealing angel describes her as the mystic Babylon, the mother of harlots. Everywhere in Scripture an impure woman is the symbol of a system which, professing to belong to God, apostatizes from Him and becomes idolatrous; (Isa. i., 21; Jer. iii., 1, 6-7; Ezek. xvi.; Hos. ii. 5; iii. 1, 6, 8), etc. Babylon is a shameless and seductive influence throned upon the seven hills, and seated also on the beast. She compels him to support her, she guides and uses him for the accomplishment of her purposes. But it is her last, her fatal ride which the prophet beholds, a ride to destruction and death; "and the ten horns which thou sawest and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." Lex talionis! The harlot had intrigued and coquetted with the world-power, had intoxicated and maddened it with the wine of her fornication; then she had mounted the huge beast and under whip and spur had ridden to her

PLACE OF BAD PRE-EMINENCE.

God will put it into the hearts of the beast and his ten confederate kings to hate and spoil her, to tear her bedizened rags from her loathsome body, her polluted flesh from her putrid bones! It is a righteous retribution that overtakes Babylon. If the harlot be Romanism, then the beast is not. If the harlot and the beast be the Papacy, then the Papacy is its own executioner! Reductio ad absurdum! Nay, after Babylon is destroyed, there remains the vast coalition of Antichristian powers, with the beast at its head that proudly marches to the battle of the great day of God Almighty, and is forever overthrown by the personal return of the Son of God Himself.

Two great forms of iniquity constitute the burden of prophetic warning. Ecclesiastical corruption and apostasy form the one; the open revolt of the civil power against God is the other. The first culminates in Babylon, the blood-drunken harlot. The second finds its horrible apotheosis in the beast, the Antichrist. The first is already here, although greater depths of wickedness will yet be reached, no doubt. The second is not yet come; he is still the coming prince—he is coming! Believing that the inspired account of the great Adversary has not received its proper fulfilment in any person or system that has appeared in the field of history, we proceed to inquire as to the origin and character of the Antichrist.

1. The Antichrist is a person, an individual man, the man of prophecy. Every quality, attribute, mark, and sign which can indicate personality are ascribed to him with a precision and definiteness of language that refuses to be explained away. According to Daniel, he is the "king" who overthrows three other kings.

OBTAINS THE SUPREMACY

over the "fourth kingdom," does according to his will, suppresses every object of worship, exalts and magnifies himself over all, speaks great words against the Most High, persecutes the saints, and thinks to change the times and the law. Whatever in human speech betokens personality and personal action is employed by the prophet to designate a man, a single individual. According to Paul, he is the man of sin, the son of perdition—names which at once fasten on

him the idea of a person. "The man of sin"—he whose inner element and outer characteristic is sin and nothing but sin; who has his being, plans, and activity in sin and in nothing else; who, as the living embodiment of it, is known and recognized as the Man of Sin. "The son of perdition"—he on whom perdition falls as his due and his heritage; he whom John describes as ascending out of the abyss, and who goeth into perdition. "The terse personal language of Paul fore-pictures one man, one human being, as really as the phrase 'son of perdition' described from the Lord's lips the fate of Judas the traitor." (Eadie.)

The person so described is a man—anthropos—a single man, and not a series or succession of men; not the personification of evil influences, or the head of any human organization. This man, made of sin, is the personal antagonist of Christ, is the counter-Christ. Both are individual persons, both come to view, both are "revealed," both have a parousia. The One has life and glory as His destiny, the other ruin and perdition. This man of sin stands in contrast with the "apostacy," and yet is its final outcome. The apostacy gathers itself at length into a monstrous concentration of wickedness and lawlessness which

RECEIVES THE OMINOUS TITLE

of the man of sin. Thus Irenaeus conceives of him: "Summing up in himself a diabolical apostacy."

Thus Justin Martyr views him, calling him "The Man of the Apostacy." Thus likewise witnesses the remarkable document, "The Teaching of the Twelve Apostles": "For in the last days the false prophets and the corruptors shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases they shall hate one another, and shall persecute and shall deliver up, and then shall appear the world-deceiver as son of God, and he shall do signs and wonders, and the earth shall be given into his hands, and he shall commit iniquities which have never yet been done since the beginning. Then all created men shall come into the fire of trial, and many shall stumble and perish." The closeness of this statement to 2 Thess. ii. is almost verbal. There is first the falling away, then the eruption of lawlessness, and then the presence of the world-deceiver who appears as son of God. The apostacy, as a fact or a system, is not to be confused with the man of sin, for it precedes him and is the condition of his appearance. The Apocalypse is even more explicit. In chapter xix. the beast is distinguished from the kings who are confederated with him and from their armies. He is distinguished from the false prophet, who acts as his great lieutenant. The beast and the false prophet are distinguished in their fate from their armies, for they are cast alive into the lake of fire while their armies are slain with the sword. As Koch writes: "The beast is as little an abstraction as the false prophet is. Both are persons. This is clear from Rev. xx. 10, where it is said that after the thousand years the devil,

WHO IS A PERSON

and not an abstraction, goes to where the beast and false prophet are—two other persons who served him so well, but to their own loss! It is said, moreover, that they are tempted day and night, which no abstraction could be. So sure as Satan is a person, so sure the beast, the Anti, is." The fathers of the church were agreed in considering the Antichrist as a single human being, and not a system of polity or malign influence. It made no difference whether they were advocates or opponents of chiliasm, it was their unanimous persuasion that he will be one man, and his part in the last times will be the part of a literal agent. The terse simplicity and unambiguous unity of the Biblical description of him certainly tend to such a conclusion. On their face these three great prophecies of Daniel, Paul, and John announce the advent of one enemy, draw the portrait of one single adversary, whose character, energy, and perdition stand unmatched in the history of our race.

2. The Antichrist is the supreme head of the world-power in its final and diabolical form. This is evident from the composition of John's great symbol. Daniel's beasts were successive empires—the Babylonian, Medo-Persian, Græco-Macedonian, and the Roman. But the lion, the bear, the leopard, and

THE NAMELESS TEN-HORNED MONSTER,

each distinct in Daniel, are all united in one in Rev. xiii. It is upon this God-opposing power that the judgment of heaven falls. The beast is cast into perdition, and all this world's kings, armies, and administrations end forever. Precisely the same fate marks the huge image of Dan. ii., for while the blow falls on the feet and toes of the statue, the whole image with all its component parts—the iron, clay, brass, silver, and gold—share in the overwhelming destruction. It is the world-sovereignty as it presents itself in the last times, and the beast is its embodiment and consummation.

Moreover, John saw that one of the seven heads of the beast was smitten unto death, but that his death-wound was healed. The

same feature in the beast's history appears in Rev. xvii. 8, where we are informed that the beast "was, and is not, and shall come;" or as the Sinai Codex reads, "shall be present again." No doubt it is the Roman empire that is thus characterized, but the empire in its last form. It has, according to the revealing angel, a most extraordinary history, one which is divided into three stages. "It was." In John's day it existed in the plenitude of its resistless power, and the world lay helpless at its feet. With beak of brass and talons of steel the great eagle of Rome had grappled and overcome the human race, and the earth trembled when from his seven-hilled eyrie he flapped his wings of thunder. "It was."

There came a second stage, that of non-existence. Beneath the deadly sword-strokes of the barbarians imperial Rome sank and died. "It is not." From that time onward until now a universal dominion centering in one grand emperor there has not been. Ambitious soldiers have once and again attempted to found one homogeneous, world-wide kingdom in the earth, but without avail. Charlemagne tried it, the first Napoleon likewise, but in vain. Still "it is not." A third stage arrives; and the world-empire, the

SOVEREIGN COLOSSUS,

re-appears. "It shall be present again." "The deadly wound was healed." And at its head stands the peerless man, the Satan-inspired man, the man in military genius, executive capacity, intellectual brilliancy, and savage ferocity surpassing Alexander of Macedon, Julius Cæsar of old Rome, Antiochus of Syria, and Bonaparte of France. It is the man of sin, the Antichrist, from whom the stupendous confederacy takes its name and its laws, to whose will it bows, whose sway it gladly owns—the beast! It is the time of the end; for the beast ascends out of the abyss only to go into perdition. It was a saying in the olden times that Rome would endure to the end of world. The age terminates indeed when the beast is here, and when the mighty conqueror comes from heaven and hurls him into the lake of fire.

3. The origin of the Antichrist is mysterious, apparently supernatural. Twice in the Apoc. it is solemnly declared that he comes out of the "bottomless pit" (xi. 7; xvii. 8). In chapter xiii. 2 it is as solemnly asserted that Satan gives him "his power, and his throne, and great authority." In II. Thess. ii. he is represented as having a parousia, like our Lord, and his parousia is according to the working of Satan with all power and signs and lying wonders. Many of the fathers believed he will be a Satanic incarnation. Hyppolitus calls him "a son of the devil a vessel of Satan." Irenæus speaks of him as "taking on himself all the power and all the delusion of the devil." Origen describes him as "the child of the devil and the counterpart of Christ." Lactantius thinks he will be "a king begotten by an evil spirit." Theodoret believes the devil will be

"INCARNATE IN THE ANTICHRIST,"

and Theophylact, that he will be a "man who will carry Satan about with him." Augustine says that he will be born as other men, "but that the devil will descend on his mother and fill her totally, surround her totally, hold her totally, and possess her totally, within and without, and the thing that shall be borne of her shall be altogether sinful, altogether damned." Some thought he will be Antiochus Epiphanes redivivus. Many held, and not a few among the moderns concur in the view, that he will be Nero, who shall return to earth from the nether-world. Assuredly there is something ominous in these terms—"he cometh up out of the abyss," "whose parousia is after the working of Satan"—something altogether aside from the ordinary way of men's appearing in the world. Nevertheless we cannot believe they import the return to earth of one who has long been dead, nor yet a demoniacal incarnation. They mean, or seem to mean, that, to accomplish his fell purpose, Satan will transfer to the Antichrist his power and throne, and fill him from crown to heel with his own dreadful and apalling energy. As he entered into the heart of Judas, the son of perdition, so he will take possession of the man of sin, inspiring him with power, intensifying his malignity, dowering him with superhuman craft and pride, till he deifies himself!

Nor is it necessary to believe that Antichrist will from the beginning of his career display his devilish temper, or let out any of the God-defying spirit that is in him. The Scripture intimates the exact contrary. He is represented as being a consumate flatterer, a brilliant diplomatist, a superb strategist, a sublime hypocrite. He will mask his ulterior designs under specious pretences; will pose as a humanitarian, the friend of man, the deliverer of the oppressed, the bringer-in of the Golden Age. Nothing less than this will satisfy the descriptions of him as "the deceiver" and the "liar;" as the one who shall intoxicate men with a "strong delusion," who shall fling over the world

A FATAL FASCINATION,

and utterly daze all with his majestic "powers and signs and lying wonders;" who shall deceive, if it were possible, the very

elect. His name implies this: He is the pro-Christ, the rival-Christ. He assumes and presumes to be God, shows himself as God; and he takes this blasphemous place and name through the strange witchery of his stupendous powers. We see the same course taken by his proto-types and precursors by Antiochus the Syrian King; by Nero the persecutor; by the first Napoleon who masked his iron despotism under specious pretences, proclaiming himself a Catholic to the Pope, a Musselman to the Moslems, and the Man of Destiny to Europe. But a crisis arrives; the mask is flung aside, and the Antichrist stands revealed as the consummate antagonist and supplanter of everything divine. The occasion which effects this change in his career is, I believe, the subject of Rev. xii. The objections which lie against any interpretation of this most difficult portion of the Apocalypse are confessedly great, perhaps unanswerable; nevertheless, I would venture an opinion upon it.

Rev. xi. and xii., I believe, are both proleptic. While they precede the description of the beast the action predicted in them falls in the time of the beast, and in that stage of his career when he is doing his worst on earth. In chapter xi. we encounter the beast for the first time in the book; and he is found making war with the two witnesses. These two witnesses, whoever they may be, are associated with Israel and Jerusalem, as verse eight clearly shows, and as Dan. vii. and xi. manifestly prove. Their testimony is essentially Jewish, their mission and ministry like that of Moses and Elijah. But

THE BEAST OVERCOMES THEM,

and they are slain. Babylon the harlot, the apostate church is already destroyed; and now the two witnesses, whose presence was a rebuke and whose word was a torment to men, are out of the way, and the world rejoices and makes merry. It is at this point, I suppose, that the Antichrist ventures upon his "divine treason," and his awful blasphemy culminates in his claiming for himself the place and worship of Almighty God—now that he "exalts himself," usurps God's honor, and seats himself in "the temple of God, showing himself that he is God." But an event of world-wide import transpires to mar and blast his hellish triumph. Because of what takes place as represented in chapter 12 the Great Dragon (Satan) is cast down to earth, and in his desperate rage and fury turns to give his power and his throne to the beast. Everything for the beast, now that the transcendent event announced in the chapter has become a historical fact. What is this event? The conversion of Israel! This, upon which so much else turns which destroys the ground of Satan's accusation, which converts the Antichrist from a crafty dissimulator into a headlong persecutor, which brings on the great tribulation, and at length the Advent; this, I believe, is the supreme idea of Rev. xii. I believe the sun-clothed woman about to bring forth is the symbol of Israel's conversion in the time of the end. The words of other prophets confirm and explain the symbol. Micah predicts the first coming of the Redeemer, announcing that He is to be born at Bethlehem-Ephrata; then he foretells

ISRAEL'S REJECTION

and restoration in these words: "Therefore will he give them up, until the time that she which travaileth hath brought forth; then the residue of his brethren shall return with (marg. R. V.) the children of Israel" (v. 2-3). Isaiah, speaking of the same blessed event, says: "Before she travailed she brought forth; before her pain came she was delivered of a man-child. Shall a nation be born in one day? For as soon as Zion travailed she brought forth her children" (lxvi. 7-8). It is the picture of Israel's turning to God, the time when Israel shall be saved. And when this glorious event transpires the basis of Satan's accusation is forever destroyed. This national conversion precipitates the crisis, for Israel's unbelief is the vantage ground for the accuser. The moment it becomes a reality the glad shout rings through heaven: "Now is come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brethren is cast down" (Rev. xii. 10). Against Israel converted the Antichrist turns his whole rage. Prior to this, it seems, he had been going on with craft and guile, deluding the world with his lying miracles, and exhibiting but little of his real spirit. Now his wrath bursts forth against God, against the woman and her seed, against everything that is called God or that is worshiped. War is proclaimed; the bugles of Antichrist summon his armies to the conflict, and the earth trembles beneath the tread of marching squadrons. The very atmosphere seems populous with forces marching and countermarching for the decisive battle; and the invisible worlds of being pulsate and grow tremulous in sympathy with the contending armies.

THE GREAT TRIBULATION,

of which the prophetic word has so much to say, begins its awful course. It is the time of Jacob's trouble; the time of trouble such as our planet has never witnessed before, never will again: the time when if God did

not graciously shorten the days for the elect's sake no flesh could be saved. It is then the enormity of sin and crime, of wickedness and blasphemy, unparalleled in the annals of the world, will be consummated. And when myriads of martyrs have laid down their lives for the witness of Jesus, and hope seems clean gone, and black despair has settled down on the weltering world, and the horrible triad—the dragon, the beast, and the false prophet—have the poor race under their hellish feet, and God seems to have forgotten the earth; then, flashing down from the opening skies, the Blessed Deliverer comes, the Lord Jesus Christ; and Antichrist with his "armor-bearer," is cast alive into the lake of fire! And the kingdom, the glorious kingdom, for which we now long and pant and yearn, is established forever!

4. When shall Antichrist appear? Not until a something that now "restraineth" be removed. Already in Paul's day the mystery of lawlessness was working. Already the germs of a wide defection were planted—germs of continuous and unsuspected growth, whose huge development should be the revelation of the man of sin. The fatal process marked by the apostle is this: The mystery of lawlessness working forward into apostacy, and apostacy culminating at length in the Antichrist. But an unseen power lays its hand upon the process. There is a time appointed for his manifestation, a time neither to be antedated nor postponed. The restraining power, whatever it is, is in God's hand, and not until His set time is come can the malignant

UPBURSTING OF GODLESSNESS

break upon the world. For the apostle assures us that the check holds "until he who restraineth now be taken out of the way." That "until" is fraught with weighty consequences, is filled with unspeakable destinies. The generation, the century, the year wrapped up in this "until" is hidden from mortal eye. The Thessalonian saints knew what it is; we have not the same knowledge, and this fact should repress dogmatic assertion.

To the query, What is the restraining power, two answers are returned. One is, that it is the Holy Spirit in the church, an opinion which has a Scriptural basis, but which does not fall within the limits of the present discussion. The other is, that it is the fabric of human policy, the moral and civil order of society, divinely constituted authority, in short, in the state. This view does not antagonize the other just mentioned; it is, in fact, its correlative and counterpart. The name given to the Antichrist seems to justify this opinion. He is the "Lawless One" in whom all law is discarded, all moral order is dethroned. "When the unseen yet withholding influence of the civil power with its moral and divine order of things is powerless to restrain increasing lawlessness, then the end is near, is come" (Luthardt). Upon the ruins of shattered states and kingdoms the vast empire of Antichrist is built. The revolutionary condition of society out of which the Antichrist and his dominion arise is clearly indicated by Daniel, vii. 2, who says that the four winds of heaven brake forth upon the great sea, and the beasts arose. Out of the same unstable and agitated element the beast of the Apocalypse issues forth. The sea, torn by the winds, is the graphic image of nations and peoples in

COMMOTION AND REVOLUTION.

And this disrupted state of human society plainly hints at the withdrawal of the check, the overthrow of the dam which holds back the antichristian flood. History affords at least one illustrious example of the malignant process through which the world will travel to the man of sin—the French revolution. There was first the preparatory stage, in which widespread attacks were made on religious faith and existing political institutions; the revolution followed which overthrew church and state, society and religion, royalty, nobility, clergy, laws, customs, everything, and then out of this social chaos came Napoleon and his empire, with the subordinate and confederate kingdoms of Westphalia, Naples, and Rome. We have but to imagine this revolutionary condition spread over the whole "prophetic earth" to have an exact picture of the times when the hindrance is taken away, and Antichrist's road is ready, and the great Kaiser comes!

Is this to be the final outcome of the boasted progress and civilization of our modern era? The science, discoveries, "culture;" the energy, activity, and splendid achievements of the age, are they all to terminate in worldwide godlessness and the man of sin? Pessimism, this view is called, and pessimists, they who advocate it. One whose love for men is deathless, whose power is matchless, has said: "As it was in the days of Noah, so shall it be in the days of the son of man." How was it in the days of Noah? The whole world in revolt against God, and true piety reduced to a family of eight souls. Impossible to be realized in our enlightened times, is it said? We have but to remember that less than one hundred years ago, in the most highly cultivated and intellectual country of Europe, in France, society was so wrecked and chaotic, and

ATHEISM WAS EXALTED

to such a height of proud impiety, that the

world witnessed the audacious spectacle of a prostitute enthroned on the high altar of Notre Dame, saluted and worshiped under the title of the "Goddess of Reason." We have but to remember that at this very time there resides in the city of Rome a man whom one-half of Christendom itself honors and adores as the vicar of Christ, the vicegerent of God, infallible, and sole possessor of the keys of the kingdom of heaven—a man who is borne along "in solemn procession on the shoulders of consecrated priests, whilst sacred incense fumes before him, and blest peacocks' feathers full of eyes wave beside his moving throne, and every mortal near uncovers, kneels, and silently adores." We have but to remember that even now there exists a positivist calendar in which each day is appointed for the "cultus" of some man distinguished in art, literature, or philosophy.

There are principles now at work in our modern society which, if left unchecked, will soon make the advent of the Antichrist not only possible, but certain. The lawless drift is already on us, precursor of worse to come.

Who does not perceive that the forces are already loose in the world that tend to the disintegration of the whole social fabric? Who does not perceive that the ax is already aimed at the chief hoops which bind together the staves of the civil polity? Socialism, nihilism, anarchy, naturalism, materialism, humanitarianism, spiritualism—restlessness and discontent everywhere—is it any wonder that already men's hearts are failing them for fear, and for looking for the things about to come upon the earth? We have only to suppose the portentous movements of the time grow and gather head until the hindrance is gone, the barrier thrown down, and then? Yes, what then? Then cometh the Antichrist, the devastator of the world!

The Lord help us to watch and be sober!

Notes—1. That the Fathers regarded the Antichrist as a single person, and as associated with Satan in some mysterious way, is susceptible of demonstration. Besides those named in the preceding essay, the following may be mentioned: Tertullian, Cyprian, Victorinus, Cyril of Jerusalem, Jerome, Chrisostum, Hilary of Poictiers, Ambrose, Ephrem Syrus, Andreas of Caesarea, John Damascene, Abbot Joachim. The same opinion is encountered in the following writings: Epistle of Barnabas, Apostolic Constitutions, second of the Clementine Homilies, De Consummatione Mundi, Disputation of Archelaus and Manes, Recognitions of Clement. The "Noble Lesson" of the Waldenses, of the twelfth century, contains the like belief of a future personal Antichrist.

2. What is meant by the Man of Sin sitting in the "temple" of God? In Josephus, Philo, the Septuagint, and the New Testament, a distinction is made between *hieron* and *naos*. The former (*hieron*) is the name commonly given to the cluster of buildings on Mt. Moriah. The latter (*naos*) designates the temple proper, the sanctuary where the Divine Presence dwelt. Into this most sacred part of God's dwelling place does this proud oppressor thrust himself as if he were its divine occupant.

But what is meant by this *naos*, this "temple of God?" The term may be used figuratively for the church (1 Cor. iii., 16, 17; vi., 19; Eph. ii., 21, 22). In these ethical passages, describing spiritual privilege, blessing, and destiny the body of Christ, the invisible church in dwelt by the Spirit of God, is undoubtedly the subject. But how the Antichrist who is a man and not an abstraction, can in any proper sense be said to take his seat in this temple does not appear. Wherever the word *naos* is applied to a material structure in the New Testament the reference uniformly is either to the Temple at Jerusalem, or to some heathen shrine, like the temple of Diana—never in a single instance to a place of Christian worship, such as St. Peter's at Rome (Matt. xxiii., 16-17; Luke i., 9; Acts xix., 24, etc.) The Scripture usage of the word would lead us to the conclusion that either it is the Jewish Temple to be restored in the future and rededicated to God, or some pre-eminently sacred place like it, in which the Antichrist is to take his seat. The connection of the Adversary with Israel in the last times, as Daniel and John appear to indicate, seems to favor this view. Time alone will tell.

3. Is the Antichrist to be a Jew? So many think, basing their opinion on Gen. xlix., 17; Jer. vii. 16; Dan. xi. 47, 37, etc. These passages, however, are by no means decisive, and may be satisfactorily explained as relating to another subject altogether.

The argument that the Antichrist must be a Jew in order to be received by the Jews has little weight. History records one instance at least when they hailed a great Gentile soldier as their deliverer, and sang his praises in the loftiest strains. In 1806 "Napoleon made overtures to the Jews, and took them to some extent under his protection. He invited them to hold their Sanhedrim in Paris, and in March, 1807, seventy-one doctors and leading men of the nation assembled in that city and formed themselves into a national council, the like to which had not been held for more than seventeen hundred years—not indeed since the destruction of Jerusalem by Titus" (Pember, "The Great Prophecies," p. 131. Drumont in his recent book on the Jews in France alludes to the same fact).

As Napoleon had vast designs touching the founding of an Eastern empire, the part which the Jews were to take in his schemes, and Jerusalem and Palestine likewise, may appear from the following: "Bonaparte made an appeal to the Asiatic and African Jews to rally to his banner, and promised to give them the Holy Land, and restore Jerusalem in its ancient splendor." Groetz History of the Jews, Vol. XI., p. 236.

The *Moniteur*, published in Constantinople in 1799, says: "Bonaparte has caused a proclamation to be published, in which he invites all the Jews of Asia and of Africa to assemble themselves under his flag, in order to re-establish the ancient city of Jerusalem. But it is not only to give the Jews their Jerusalem that Bonaparte has conquered Syria. He has larger designs. He aims to conquer Constantinople!" Mon. 1799, p. 187. The time was not yet come, and so Napoleon failed. One is coming, however, who will not fail; under whom Israel will come into the tribulation, and be saved at length by the personal appearing of the Lord Jesus.

FOURTH DAY.

THE REV. DR. J. F. KENDALL.

THE JUDGMENT.

The conference, in the fourth day of its session, had its usual good attendance. The morning meeting was opened by the regular devotional exercises, the Rev. J. Flint, of Helena, M. T., offering the prayer. The first paper was read by the Rev. Dr. John F. Kendall, of LaPorte, Ind., on the subject, "The Judgment." It was as follows:

Questions concerning what theologians term the "final," or the "general judgment," often arise in, and often greatly perplex the mind of the ordinary believer. It is the purpose of this study to answer these questions, and thereby give comfort to many a perplexed spirit.

1. Immediately after death, the soul is placed at the bar of God and judged. "Individuals are treated according to their desert, and this is done immediately after death." (Dr. Dick, Theology, p, 339.) "The soul, at death, goes immediately to its place of

ETERNAL HAPPINESS OR MISERY,

according to its moral character." (Ms. Lects. of Dr. L. P. Hickok.) Hence,

2. The sentence of God assigns the righteous to heaven, and they enter at once on an everlasting inheritance.

3. The same sentence assigns the wicked to everlasting fire.

4. At the resurrection, both the righteous and the wicked are brought from their respective abodes, when they are judged a second time, and are returned to the place whence they were brought, to remain forever. "The judgment passed upon each individual at the termination of his life will be solemnly ratified at the end of the world." (Dr. Dick.) It thus appears, and this is the accepted orthodox view, that the final judgment is merely confirmatory of that which has passed at death, and not that there has been another chance. This is no scheme of an "Eternal Hope."

A general judgment "seems necessary to the display of the justice of God, to such a manifestation of it, as will vindicate His government from all the charges which impiety has brought against it." (Dr. Dick, p. 339.)

1. "Such a judgment will be a more glorious display of God's majesty and dominion."

2. "The end of judgment will be more fully answered by a public and general than only by a particular and private judgment."

3. "It is very agreeable to reason that the irregularities which are so open and manifest

IN THE WORLD

should, when the world comes to an end, be publicly rectified by the supreme governor." (Edward's works, vol. 4, pp. 205, 206.)

"There will be such a revelation of the character of every man, to all around him, or to all who know him, as shall render the justice of the sentence, of condemnation or acquittal, apparent. (Hodge, Theology, vol. 3, p. 849).

"At the judgment of the last day, the destiny of the righteous and of the wicked shall be unalterably determined." (Idem, p. 850).

"The grand end of the judgment is therefore to stop every mouth, satisfy every conscience, and make every knee bow to God's authority, either willingly in love, or necessarily in absolute conviction." (Dr. Hickok).

The sum and substance of all reasons for a general judgment, is, in some way, a vindication of God. "God would show Himself holy and righteous in all His functions of sovereignty." (Dr. Hickok).

The marked absence of Scripture quotations or even reference, is worthy of note, in all these reasons for a general judgment.

That it may appear how unsatisfactory to their own minds, are their supposed vindications of the divine dealings, I add one or two quotations from themselves.

(Dr. Hodge, vol. 3, p. 849): "Every man will see himself as he appears in the sight of God. His memory will probably prove an indelible register of all his sinful acts, thoughts and feelings, His conscience will be so enlightened as to recognize the

JUSTICE OF THE SENTENCE

which the righteous Judge shall pronounce upon him." These things being so, we may ask, what possible need of vindication can there be?

Dr. Dick: "Among the multitude of the condemned, however severe may be their punishment, and however impatiently they may bear it, there will not be one who will dare to accuse his Judge of injustice. In the mind of every man a consciousness of guilt will be deeply fixed; he will be compelled to blame himself alone and to justify the sentence which has rendered him forever miserable." "The declaration of the Judge concerning those on His right hand that they are righteous, and concerning those on His left hand that they are wicked, will be sufficient to convince all in the immense assembly that the sentence pronounced upon each individual is just."

Thus, while these writers maintain the necessity of a general judgment for the vindication of the Divine character, they themselves proceed to show that no such vindication is necessary.

Dick: "The proceedings will take place in the sight of angels and men." "Countless millions will be assembled to hear their final doom. All nations shall be gathered before the Son of man."

Edwards: "In the great and general judgment, all men shall together appear before the judgment seat, to be judged." "The whole world, both angels and men, being present to behold."

Hodge: "The persons to be judged are men and angels." "This judgment therefore is absolutely universal: it includes both small and great, and all

THE GENERATIONS OF MEN."

Hickok: "All fallen angels are to be publicly judged." "Also, all the human family."

On the disclosures of the judgment opinions seriously differ. Thus Edwards: "The works of both righteous and wicked will be rehearsed." "The evil works of the wicked shall then be brought forth to light." But then he adds: "The good works of the saints will also be brought forth as evidences of their sincerity, and of their interest in the righteousness of Christ. As to their evil works, they will not be brought forth against them on that day; for the guilt of them will not lie upon them, they being clothed with the righteousness of Jesus Christ."

On the other hand, Hickok, as we think, well insists that "the sins of Christians will be brought to light in the judgment," for various reasons; and, as if answering this thought of Edwards, on the ground that "The grace of Christ in their final sanctification can not be fully exhibited without it."

If there is to be such a general judgment, as is generally supposed, then there would seem to be no good reason to doubt that all the deeds, both good and evil, of all who have lived, both good and evil, must then be disclosed. The physical phenomena of a general judgment are a source of no little trouble. Dr. Hodge avoids it, by utterly ignoring questions which will force themselves upon the reader of Scripture. Dr. Dick's troubles appear in the following quotations: "The place where the judgment will be held is this world; and, as it is said, that the saints shall be

CAUGHT UP IN THE CLOUDS

to meet the Lord in the air, it should seem that the wicked should be left standing upon the earth." "The saints being caught up into the clouds by the ministry of angels to meet the Lord in the air, and the wicked being left on the earth, the judgment will proceed."

And Dr. Edwards: "They shall all be brought to appear before Christ, the godly being placed on the right hand, the wicked on the left." "Besides the one standing on the right hand and the other on the left, there seems to be this difference between them, that when the dead in Christ shall be raised they will all be caught up in the air, where Christ shall be, and shall be there at His right hand during the judgment, nevermore to set their feet on this earth. Whereas the wicked shall be left standing on the earth, there to abide the judgment." According to this representation the righteous have been judged before the judgment begins, for they have been assigned to the right hand, where they remain "during the judgment," while only the wicked really "abide the judgment." Now, according to the Scripture, upon which these writers depend to prove their general judgment, viz.: Mat. xxv., 31-46, the assemblage of the universe is to be a promiscuous assemblage, whom after they "shall be gathered," the Son of man "shall separate one from another." Whereast, they both agree that the separation takes place in the process of gathering. But that certainly it does not. The result, according to their view, is a most singular

PHYSICAL PHENOMENON,

viz.: the saints "on His right hand in the air," the lost "on the left standing upon the earth." It is no quibble which makes these suggestions. They deserve to be considered.

One other declaration of Dr. Hodge deserves a moment's notice. "At the judgment of the last day," he says, "the destiny of the righteous and of the wicked shall be unalterably determined." By "destiny," he must mean "ultimate fate." Webster defines "determined," as, "ended, concluded, decided, limited, fixed, settled, resolved, directed." Which does Dr. Hodge mean? In truth, his proposition can in no wise be maintained. All or-

thodox theologians agree, that for the believer, "to die" is "to depart and be with Christ," and for the unbeliever, it is to "go away into everlasting punishment;" but the "destiny" may be fixed long before that, and so far as we have experience or knowledge, is never fixed "at the judgment." "He that believeth on the Son hath everlasting life," but "he that believeth not is condemned already." (John iii. 36-18.) The "destiny" of every soul is "unalterably determined," on the moment of his final acceptance or rejection of Jesus Christ as a Savior.

What is the meaning of the term judgment? Webster answers: "Theologically." "The final punishment of the wicked; the last sentence." It should arrest our thought, that, in Webster's mind, only the "wicked" have place in judgment.

Cremer's answer (in Theological Lex, under krisis): "Specially in judicial procedure and primarily without particular regard to the

CHARACTER OF THE DECISION."

"Then, of a definite accusation or prosecution, guilt, of some sort of being presupposed, by the judicial procedure. This precise use of the term as equal to judicial process, judgment directed against the guilty, and leading on to condemnation is comparatively rare in profane Greek, whereas it is almost the only one in the New Testament." And he cites (Matt. v. 21-22): "Whosoever shall kill, or is 'angry with his brother without a cause, shall be in danger of the judgment,' and (Mark iii. 29) the blasphemer against the Holy Ghost, 'is in danger of eternal judgment.'" Further: "It is characteristic of judicial process, especially of the divine judgment to which krisis mostly relates that it is directed against the guilty." I John iv. 17, "Hemera, kriseos. Mark v. 15; xi. 22-24; xii. 36 (and others), krisis denotes the final judgment of the world, which is to bring destruction upon the guilty." "In Rev. xiv. 7; xvi. 7; xix. 2, the word likewise denotes the judgment, the act of judging, which discerns and condemns the guilty." And again, under krima, "the decision of a judge, judgment (Rev. xx, 4), the judgment concerning them is given in what follows. * * * Elsewhere in the New Testament throughout, as in later Greek, the word always denotes a judgment unfavorable to those concerned, a punitive judgment, involving punishment, as a matter of course," and he cites (2 Peter ii. 3), "whose judgment now of a long time lingereth not," with Rom. iii. 8, "whose judgment is just," and Rom. v. 16, "for the judgment was by one to condemnation." "For the cognizance of the judge," continues Cremer, "to say nothing of his judgment, implies

A COMING SHORT."

This is a very vital point in our discussion. If the New Testament usage of the term judgment implies guilt, and has but one natural sequence, condemnation, then we effect at once a very large exclusion from the numbers of those for whom a final judgment is intended; no righteous can be there, and such a thing as a general judgment must be forever unknown. It is easy to show by citation of numerous passages that Cremer is right, both as the term is used in reference to man and God.

1. The use of "judge" when applied to man.

"Doth our law judge any man before it hear him?" (John vii. 51.) Pilate said: "Take Him yourselves and judge Him according to your law. The Jews said unto him, it is not lawful for us to put any man to death (John xviii. 31)," as if that were the only possible sentence (see Acts xiii. 27-46; xxiii. 3-6; xxiv. 6-21). Festus said to Paul: "Let them go up to Jerusalem, and there be judged. * * * Then said Paul, I stand at Cæsar's judgment seat where I ought to be judged; to the Jews I have done no wrong." (Acts xxv. 9, 10; xxvi. 6. See Rom. xiv. 3, 4, 10, 13, 22; James iv. 11, 12.) "The men of Nineveh, the Queen of the South, shall rise up in the judgment with this generation and shall condemn it." (Matt. xii. 41, 42.) It is a remarkable fact that in all these cases (few only are cited) "judge" is use in the sense of condemn, and in some instances strikingly so.

2. The use of "judge" when applied to God.

Luke xix. 22: "Out of thine own mouth will I judge thee,

THOU WICKED SERVANT."

Acts vii. 7: "The nation to whom they shall be in bondage will I judge, saith God."

Rom. ii. 12, 16: "As many as have sinned in the law shall be judged by the law * * * in the day when God shall judge the secrets of men by Jesus Christ."

(II. Thess. ii. 12), "That they all might be judged who * * * had pleasure in unrighteousness."

(Hebrews ix. 27-28), "As it is appointed unto men once to die, but after this, judgment, so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear * * * unto salvation." Manifestly "judgment" and "salvation" stand over against each other. The world was under judgment, and this meant condemnation, for in judgment they were "judged every man according to his works." Justice is inexorable, and since all have sinned, no one who comes into judgment can escape. Hence the divine mercy inter-

posed, and "as" judgment was the original doom, "so," that is "to meet this very exigency of their case," to arrest judgment and offer salvation, "Christ was offered."

"Those that look for Him" are of course, believers, who though "by nature children of wrath," have been "quickened together with Christ," "raised up together and made to sit together in heavenly places in Christ Jesus" (Eph. ii. 5, 6), and that certainly is far above fear of death and judgment. For such there remaineth

NO "FEARFUL LOOKING

for of judgment and fiery indignation which shall devour the adversaries" (Heb. x: 7.) Not to quote a burdensome number of passages the reader will find the term "judge" used in the sense of condemnation in John iii: 17, 18; v. 22, 24, 27, 29, 30; xii. 31, 47, 48; xvi. 8, 11 (see Greek and R. V.); also, numerously in the Apocalypse, Rev. vi. 9, 10; xi. 18; xvi. 5, 7; xviii. 8, 10, 20; xix. 2, 11; xx. 12, 13; James ii. 13. "For judgment is without mercy to him that showeth no mercy; mercy glorieth against judgment." Very striking are the passages, (Pet. ii, 4-9). "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment," and "the Lord knoweth how * * * to reserve the unjust unto the day of judgment to be punished," and (iii, 7), "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." See also Jude 6 and 15.

To sum up under the term krisis or judgment, it occurs forty-eight times in the New Testament. In forty-one instances it is translated "judgment," three times "damnation." In more than thirty places it may refer to what we term the last judgment. And in every one of these cases it does not appear that any but the guilty are involved in the judgment, and in nearly every instance, it is evident that the righteous are positively excluded. In those instances in which other than the last judgment is spoken of, the judgment is still only that of the ungodly, and in no case can it be shown that the godly are

BROUGHT INTO JUDGMENT.

And if we look at the close-related word krima, which is also translated "judgment" and "damnation," it is evident in every instance, in which it can be applied to the last judgment, that only the ungodly are included, and judgment is to condemnation. These facts are very striking, and throw a flood of light upon the question of the judgment, which is such a terror to so many of the Lord's people.

But then the question arises, what is to be said of those texts, which, upon their face, seem to teach that there is to be a general judgment, at which all shall be gathered, such as, Acts xvii. 31, "He hath appointed a day in which He will judge the world;" Matt. xxv. 32, "Before Him shall be gathered all nations;" and especially 2 Cor. v. 10, "We must all appear before the judgment seat of Christ." This first: When we find the true interpretation, these Scriptures with the others, there will be no contradiction.

What, then, are all the facts concerning the believer? For 2 Cor. v. 10 refers to him. It is said then, "We must all appear before the judgment seat of Christ. The Greek for judgment seat is bema, and occurs twelve times in the New Testament. It is derived from baivo, "to go, walk, tread, step." The first definition, both in the classical and

NEW TESTAMENT LEXICON,

is "a step." In this sense it is used but once, viz., in Acts vii. 5, "gave him none inheritance in it, not even 'a bema of a foot' "—a step of a foot, a foot breadth, or A. V., "not so much as to set his foot on."

The secondary meaning is an elevated place ascended by steps. (a) A tribune, to speak or read from. In this sense (Acts xii. 21), Herod "sat upon his throne, and made an oration unto them." (b.) The tribunal of a magistrate or ruler.

In this sense it is used of Pilate (Matt. xxvii. 19), "when he was set down on the judgment seat;" (John xix. 13), Pilate "sat down on the judgment seat;" of Gallio (Acts xviii. 12), "the Jews made insurrection against Paul, and brought him to the judgment seat;" (v. 16), "he drave them from the judgment seat;" v. 17, they beat Sosthenes "before the judgment seat;" of Festus (Acts xxv. 6), "the next day, sitting on the judgment seat, commanded Paul to be brought;" v. 10, "I stand at Cæsar's judgment seat;" v. 17, "I sat on the judgment seat." The other two instances of its use are in the connection, "we shall all stand" (Rom. xiv. 10); "we must all appear before the judgment seat of Christ" (2 Cor. v. 10).

In ten of these twelve cases the Greek word is rendered in the A. V., "judgment seat," and the R. V. agrees in every instance. In one case the word, both in the A. V. and R. V., is rendered "throne," while even here the R. V. gives the marginal reading, "judgment seat." In every instance Alford agrees with the A. V.

IT IS WORTHY OF NOTE,

in this connection, that in not one instance in which persons are represented as brought before the judgment seat is any one of them found guilty, or condemned, by the one who occupies the bema. This, of itself, might suggest the more consistent rendering of Rotherham, in nine of the twelve instances, "tribunal," while also, it should raise the question against himself, why he did not so render in the two cases which refer to Pilate.

Now, it is affirmed of the believer that he must appear before the bema of Jesus Christ. For what purpose? Paul has answered: "That every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor., v., 1.) All this said concerning those who "know (v., 1) that if our earthly house of this tabernacle were dissolved, we have a building of God * * eternal in the heavens," i. e., believers and believers only. What does it signify? Precisely what is set forth in 1 Cor., iii., 12-15. "Every man's work shall be tried." "If any man's work abide * * * he shall receive a reward." This is said only of the believing man, for only such a one is a "laborer together with God," v. 9, and of the one thus tested, it is affirmed that though his "work shall be burned," "he himself shall be saved," v. 15. All works of the believer are to be tried, that it be made manifest, whether or not "they are wrought in God," (John iii. 21). For this trial all are gathered before the bema,

THE UNGODLY

are not there, but there are all believers. Some will receive great "reward" for efficient service and many good works, some a less reward, others less still, and some none at all, their works being done only in the energy of the flesh, being counted utterly worthless and cast into the fire; yet, by reason of a true, though it may be feeble faith, they do not miss salvation. And thus it is that "every man's work shall be made manifest," and its true value be determined. But of "judgment," of which we have seen that it leads on to condemnation, into any such scene the believer shall not come. This is the very word of our Divine Lord: "He that * * believeth * * hath everlasting life, and shall not come into judgment," where the word is the very same which Paul uses when he says after death, "judgment."

It is not difficult to show by irresistible Scripture proof, that no believer shall ever stand in other judgment than this. Because,

1. The general idea of the judgment supposes that the sins of the believer are to be brought there and judged. But this is certainly a mistake. For though "all we like sheep have gone astray," "the Lord hath laid on Him (Jesus) the iniquity of us all," (Isaiah liii. 6), and He "bore our sins in His own body on the tree," (1 Peter ii 24). When Christ thus bore our sins He "condemned sin in the flesh" (Rom. viii., 3); He "put away sin by the sacrifice of Himself" (Heb. ix., 26.) The believer's sins have therefore been judged and condemned already."

"Thy sin was judged in His flesh." For "He died unto sin once" (Rom. vi., 10.) "He was wounded for our transgressions, He was bruised for our iniquities" (Isaiah liii., 5.) Hence, so far as his sins are concerned, the believer looks back to his judgment, and not forward.

2. The oneness of Christ and the believer testifies to the same fact. Every believer can truly say, "I was crucified with Christ" (Gal. ii., 20.) I was "buried with Him by the baptism unto death" (Rom. vi., 4,) hence what Christ's death expressed it expressed for me. "If one died for all, then all died" (2 Cor. v., 14.) Under the old dispensation the sins of the Jews were dealt with on the day of atonement. God dealt with the sin and sins of all time on Calvary. The awful judgment of God against sin there awoke, was there expressed, and there it smote; and so far as His people are concerned that was its final expression forever. The judgment is passed, the sentence executed.

3. Expose the believer to be judged according to his deeds, and you insure his condemnation. "Enter not into judgment with thy servant," prays the Psalmist (Ps. cxliii. 2), "for in Thy sight shall no man living be justified." No one with whom God enters into judgment can be saved. For justice is inexorable. And not only have all sinned, they continue to sin, and therefore, if sins were brought into judgment, one's doom would be inevitable. "No one will be safe who is to have his

ETERNAL DESTINY

determined by his own deeds." Albert Barnes, Com. on Rev. xx. 12.

There remains a further consideration of most serious and solemn moment, viz:

4. To bring the believer into judgment would make the judge the accused. The judge is Christ. "The Father judgeth no man, but hath committed all judgment unto the Son," and "hath given Him authority to execute judgment also," (John v. 22, 27). "It is He which was ordained of God to be the judge of quick and dead" (Acts x. 42). But Christ, the judge, has stood for us. To bring the believer into judgment, therefore, would be to question the worth of what Christ has done, to bring an accusation against Him. It would bring Him down from the place of judgment, strip from Him the ermine of the judge, and place Him be-

fore the bar as a culprit. He died for us, for our sins. Did He make sufficient propitiation? Did His work meet the demand? If so, if His offering was adequate to the purpose, then the believer is justified, and how can one be brought into judgment of whom the divine testimony already is, "there is, therefore, now no condemnation" (Rom. viii. 1): he is "justified from all things" (Acts xiii. 39).

And further, what greater insult could be offered to Jesus, than to bring into judgment, one for whom He has stood? To judge such would be but to judge Himself. "Who shall lay anything to the charge

OF GOD'S ELECT?

Shall God that justifieth? Who is He that condemneth? Is is Christ that died?" (Rom. viii., 33, 34.)

The judgment must therefore deal with Him before it can reach them.

Consider, too, the incongruity of Christ's judging His own bride. Many of them will have been saints in heaven for thousands of years, and how can such ever be put on trial? No, all believers will be gathered at the judgment seat of Christ for one sole purpose, to receive the reward for their works, each "according as his work shall be" (Rev. xxii. 12). And a reward is not a gift. The believer has received the latter, "the gift of God is eternal life through Jesus Christ" (Rom. vi. 23). The former awaits him at the bema. And it should be noted for the comfort of every believer, that the bema is not set to determine or even consider the question of salvation. That is forever settled, when, as one "believeth," so he "hath everlasting life" (John iii. 36). But it is set to determine the value of Christian service, and the reward therefor. The judgment seat of Christ is not for the judgment of the person, but of his works. There is to be determined the value of a "cup of cold water," given in the name of Christ. "For God is not unrighteous to forget your work and

LABOR OF LOVE,

which ye have showed toward His name, in that ye have ministered to the saints and do minister." (Heb. vi. 10). "Whatsoever good thing any man doeth, he shall receive a reward." (Eph. vi. 8). Oh, pity to him, who, though "he himself shall be saved," shall yet "suffer loss" (1 Cor. iii. 15), at the judgment seat of Christ, for such loss will be eternal. It is a solemn thought that what we lose here, in the matter of Christian service and good works, eternity can never make good. The voice of him who is barely "saved, yet so as by fire," will never sound so loud, his harp will never be strung so rapturously, nor his palm be waved so victoriously in heaven, as will fall to the blessed lot of him who has "abundant entrance."

Oh, joy to him on whose labor, when "the fire shall try every man's work of what sort it is" (1 Cor. iii. 13), there shall be no "smell of fire," but all his work, either "gold, silver, or precious stones," shall abide the test, and whose "reward" shall be great. It is surely worth an effort to stand well at the judgment seat of Christ.

The considerations above urged are opposed to the common idea of a general judgment. What then, shall we say to Mat. xxv. 31-33? "When the Son of Man shall come in His glory * * * before Him shall be gathered all nations, and He shall separate them from one another * * * and He shall set the sheep on His right hand, but the goats on the left."

THIS PASSAGE

is constantly quoted and relied on in proof of a general judgment, and is supposed to be parallel with Rev. xx. 11-15: "And I saw a great white throne and Him that sat on it * * * and I saw the dead, small and great, stand before God * * * and the dead were judged out of those things which were written in the books * * * and the sea gave up the dead which were in it, and death and hades delivered up the dead which were in them," etc., etc. The sound of the two italicized phrases in the last two quotations, will easily mislead one who is careless respecting details; when a careful consideration of them will show that these passages can not be parallel, and must therefore refer to entirely different events. The following facts stand in proof of the last statement:

1. The passage from Matthew contains not one word to indicate a resurrection; that from Revelation plainly declares a resurrection, v. 13.

2. In Matthew the dealing is with "nations." What nations? The answer is in Mat. xxiv.: 14, "This Gospel of the kingdom shall be preached in all the world, for a witness unto all the nations. Then, "When the Son of man shall come * * * before him shall be gathered all the nations" before specified. They come as nations. In Revelation the dealing is with individuals: "They were judged every man according to their works," (verse 13) Coupled with this there follows a third fact, viz:

3. Matthew evidently speaks of nations living when "the Son of man" appears, as in (Zech xiv, 2). Revelation specially designates the nations of the "dead."

4. In Matthew we find among the gathered

"nations" two distinct classes, viz.: "the sheep" and "the goats:" and apart from them, a third class, viz.: the "brethren," (verses 40-45). The two former classes are separated, on one sole ground, viz.: their treatment of the third class, the brethren. It were absurd to suppose that the sheep were rewarded for what they had done to themselves, or the goats punished for what they had

DONE TO THE SHEEP,

in the face of the distinct affirmation that the one class is rewarded and the other punished for their treatment of a class entirely distinct from either of themselves. Evidently, then, to constitute them either praiseworthy or blameworthy, they must have known them as as the brethren of Christ.

In Revelation we find but one class, no separation, but all "judged out of those things which were written in the books" (v. 12) (not "the book") consigned to the lake of fire, and among them are many who never heard of Christ, and to whom the language in Matthew could not apply.

Now, certainly, it is most remarkable and unaccountable that if the church or believers are to have a place in this stupendous scene, not one word is said concerning them, and the doom of the lost alone appears as the result of the grand assize.

Our study of these passages reveals, therefore, the following facts, viz: that there is to be a judgment of the living nations, and a judgment of the "great white throne," and these are distinct and separate in time and place.

Where, then, will be the church while these judgments proceed? "With the Lord." Their case is set forth in I. Thess. iv, 16, 17. "The Lord himself shall descend from heaven with a shout * * * and the dead in Christ shall rise first; then we

WHICH ARE ALIVE

and remain shall be caught up * * * to meet the Lord in the air, and so shall we ever be with the Lord." This is the first signal of Christ's second coming. Hence these great events, which have so often been regarded with nothing less than terror, by the Lord's dear people, will not concern them in the least, save as spectators, of what their Lord and Master does.

One other inquiry, partly curious, will prepare the way for the general conclusion.

When will the "judgment seat of Christ" be set? We may not dogmatize, as we have scarcely more than hints upon which to base a conclusion. This much is sure, when the Lord comes with a shout the dead saints will be raised, the living saints will "all be changed in a moment" (1 Cor. xv. 51-52), the corruptible will put on incorruption, the mortal, immortality. This, of course, marks the resurrection, "sown in dishonor, raised in glory," "sown in weakness, raised in power," "sown a natural body, raised a spiritual body," (1 Cor. xv. 43-44). Now, in the Revelation xxii. 12-we find Jesus saying, "Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be." See 1 Cor. iii. 13-14. And in Luke xiv. 13-14, He says, "When thou makest a feast, call the poor, * * * the blind, and thou shalt be blessed, * * * for thou shalt be recompensed at the resurrection of the just." These passages may indicate that the time of the church's "reward" is quickly to

SUCCEED THEIR RESURRECTION.

Bunyan: "Now when the saints that sleep shall be raised, thus incorruptible, powerful, glorious, and spiritual, and also those that then shall be found alive made like them; then forthwith, before the unjust are raised, the saints shall appear before the judgment seat of our Lord Jesus Christ, there to give an account to their Lord, the judge of all the things they have done, and to receive a reward for their good according to their labor."

It is evident from all that has been said that the only judgment of the believer is that which attaches to his works, wherefor he receives greater or less reward, or, may be, none.

The final doom of the wicked is also according to his works. (Rom. ii. 6; Gal. vi. 7; 2 Pet. ii. 12-13; Rev. ii. 23; xi. 18; xx. 12). There is, however, a world-wide distinction in the two classes of works. "Then said they unto Him, what shall we do that we might work the works of God? Jesus answered and said unto them, this is the work of God, that ye believe on Him whom He hath sent," (John vi. 28-29). Eject this special "work of God" from the lives of the ungodly, the "work of faith and labor of love," (1 Thess. i. 3), and there is left but a harvest of whirlwind from the sowing of the wind.

To set down our general conclusion in a word, the Scriptures teach that

THERE ARE FOUR JUDGMENTS.

1. A judgment already passed of the sins of the Lord's people. These have been judged, condemned, and the sentence upon them executed in the person of our substitute on Calvary; therefore, the believer "shall not come into judgment" (John v. 24).

2. A coming tribunal of Christ, before which all believers must stand, for the testing of all their work and service. If any are present, other than saints, they can be only the angels of God.

3. A coming tribunal of Christ, when He sits upon "the throne of His glory" (Matt. xxv. 31). Before Him, shall be gathered at that tribunal, "all the nations," then living for his final adjudication, concerning their treatment of Him in the person of His "brethren." Though they come as "nations," sentence will be pronounced upon them as individuals, according as the desert of each may appear.

4. A coming judgment of the "Great White Throne." This is the only proper judgment, in the sense of the Scripture, viz: guilt being present and leading on to condemnation. There are present at this scene only "the rest of the dead" (Rev. xx. 5).

PREVIOUSLY TO THIS,

the saints have been gathered in "the out-resurrection, that from among the dead" (Phil. iii. 11), to be "forever with the Lord;" and now the remaining dead are raised for judgment. This is the "day of judgment and perdition of ungodly men" (2 Pet. iii. 7), unto which the "unjust" have been reserved "to be punished" (2 Pet. ii. 9). Then shall the "Son of man," to whom all judgment is committed, "execute judgment upon all * * * that are ungodly" (Jude, 15). Then, too, "when the Lord Jesus shall be revealed from heaven, with His mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of His Son, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power," "shall He come to be glorified in His saints, and to be admired in all them that believe * * * in that day" (II. Thess. i. 7-10). The saints will be there, but neither as culprits nor accused. "Then shall the righteous shine forth as the sun, in the kingdom of their Father" (Matt. xiii. 43), and this will be the "day of judgment" of many Scriptures. Amen.

THE REV. DR. DINWIDDIE.

THE PRIESTHOOD OF CHRIST.

In the absence of the Rev. Dr. J. D. Herr, of Milwaukee, who was to have spoken on the "Importance of Prophetic Study," the Rev. Dr. William Dinwiddie, of Alexandria, Va., after prayer by the Rev. Dr. Burton, of Union City, Mich., and a solo by Professor E. C. Avis, of Tennessee, the singing evangelist, addressed the conference on the subject, "The Priesthood of Christ." The substance, in a somewhat condensed form, of Dr. Dinwiddie's address is as follows:

The Scripture which capitally sets forth the priesthood of Christ is the epistle to the Hebrews. Let us reverently follow the guidance of the Holy Spirit in His teachings to us on this great subject.

There are two great aspects under which it is presented to us, one as relates to God in Hebrew ii. 10; "For it became Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings." The other view of it is what becomes us (Heb. vii. 26-27): "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily as those high priests (viz: under the law) to offer up sacrifice, first for His own sins, and then for the people's; for this He did once when He offered up Himself."

The marvel is that what became God in this matter is the sufferings of Christ, His being humbled even unto the dust of death; and what became us is His being holy, harmless, undefiled, separate from sinners, and made higher than the heavens. To this we shall recur.

The Spirit first dwells on his divine glory in chapter I. He is presented to us as the Son of God, the appointed heir of all things, the brightness of God's glory, and the express image of his substance, upholds all things by the word of His power, who by Himself made purification for our sins, who is seated at the right hand of the majesty on high,

BETTER THAN THE ANGELS,

who are commanded when He is brought into the world to worship Him. They are servants only; He is the Son. He is addressed also in these sublime words: "Thy throne, O God, is forever and ever, a scepter of righteousness is the scepter of thy kingdom." Lastly, the dread name Jehovah is given Him in this passage: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish, but Thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed, but Thou art the same, and thy years shall not fail."

What higher testimony could be borne to the divine glory of the Son?

And now, even since His humiliation, He holds His superiority over the angels, to none of whom did God ever say at any time, "Sit on my right hand, until I make thine enemies thy footstool." They are only servants to the heirs of salvation, although we not long ago used to teach our children to say "I want to be an angel." What ignorance of Christian position!

We are next brought, in chapter II to behold His glory as the Son of man, to whom God hath put in subjection "the world to come," that is, this habitable earth, as it

shall be when everything in it is ordered according to God, when the world-kingdom of our Lord shall have come and He

AND SHALL REIGN FOR EVER AND EVER.

Made lower than the angels for the suffering of death, He is crowned with glory and honor, that He by the grace of God should taste death for every man, as it is in the authorized version, but rather, for everything, or all things, for the universe. The efficacy of Christ's death is not limited to the earth. The purification of the heavenly things is accomplished by it as Heb. ix. 23 asserts. "It was, therefore, necessary that the patterns of things in the heavens should be purified with these (viz.: the Levitical offerings), but the heavenly things themselves with better sacrifices than these." His death, so far reaching in its consequences, is rewarded by His having all things put in subjection under His feet.

The work given Him to do is the bringing of many sons unto glory; not from the angels, for He takes not hold of them, but of men. And in order to bring sinful men to glory in fellowship with Him it became God, His honor and character demanded that the Captain of their salvation be made perfect through sufferings. The Son of man must be lifted up. It was not possible that the cup His Father gave Him to drink should pass from Him. And His death glorified God. As He, to whom the future is as the past, said a little before His death, "I have glorified thee on the earth, I have finished the work Thou gavest Me to do." Then in His own omniscient mind He was enduring the cross, despising its shame, for the joy set before Him, the joy of bringing us, many sons with Himself to glory. He stands in the midst of

THOSE SAVED BY HIM;

He that sanctifieth, and they who are sanctified are all of one; He is not ashamed to call them His brethern; it is His first word to us since He rose from the dead. "Go to my brethren," He is made like unto them that He might be a merciful and faithful high priest in things pertaining to God to make expiation for the sins of His people. He suffered being tempted that He might be able to succor them that are tempted. And what a mighty succor must He bring us, such a Savior sent to us from such a God!

HIS SUPERIORITY TO MOSES.

The Spirit as He presses the claims of the Lord on the Hebrews goes on to show His superiority to Moses. Moses was faithful in all his house as a servant, but Christ as a Son over His own house. Again, He is the true Joshua, and under His captaincy we are on our way to the rest that remaineth for the people of God. The Sabbath is not now God's rest. "My Father is working hitherto, and I work," said Jesus, in the midst of a race of sinners and of the whole creation groaning under the burdens and misery of sin. Joshua did not bring God's people into His rest, for David long after Joshua spoke of it as still future. And still it remaineth. But we are on our way to it under the leadership of Jesus, who will make manifest and bring into full display that new creation of which He, the second Adam, is the Head, in which old things are passed away and all things are become new and all of God, and of which, if any man be in Christ he forms a part. This is our destination, this is God's rest. Are we walking worthy of such a calling as that of

SHARING HIS GLORY?

On which of us does it seem possible, in the most elevated moments of our life does it seem possible, that Jesus could look and say that we are glorious in His sight. It is yet matter of faith, not of sight. The Sons of God are not yet manifested, nor will be until He who is our life shall appear and we shall appear with Him in glory. And how does He fit us for that glory? He sanctifies and cleanses us with the washing of water by the word that He may present us to Himself glorious, not having spot or wrinkle or any such thing, but that we should be holy and without blemish.

What a place in God's plans is given to His word. By it believers are born again, not of corruptible seed, but of incorruptible; by feeding on its sincere milk, being born again, they grow unto salvation; by His word Jesus cleansed His disciples when with them, through it He prays the Father to sanctify them. And see how the Spirit speaks of it here, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and the spirit, the joints and the marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do." The word of God, when we honestly apply it, is the very eyes of

GOD LOOKING INTO THE INMOST SOUL.

Putting ourselves under its light we know that in us, that is, in our flesh, dwelleth no good thing; looking around us, we know that all that is in the world, "the lust of the flesh, the lust of the eyes, and the pride of life," is not of the Father, and we see the god of this world going about as a roaring lion seeking

whom he may devour, and find our conflict to be not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenly places. To the treacherous sin that dwelleth in us, how fearful and seductive the opposition of the world! How appalling the power and malignity of Satan and the evil spirits in league with him! In such a conflict how pitifully weak and helpless are we!

But a gracious God and loving Father and a sympathizing Savior know thoroughly and have fully provided for all our needs. Under the guidance of the Spirit we see our great High Priest who has passed through the heavens, Jesus, the Son of God. We know He is touched with the feeling of all our weakness, and we come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need.

But with such glories attaching to Him as Son of God and Son of man, as we have been seeking to contemplate under the guidance of the Spirit and in the divine word, yet Christ

GLORIFIED NOT HIMSELF

to be become a high priest, but God so glorified Him, who said unto Him, "Thou art My son: to-day have I begotten Thee." This is the personal glory. And He also saith in another place: "Thou art a priest forever after the order of Melchizedek." This is the official glory. For this priesthood He was perfected through those sufferings in which He learned obedience, and became the author of not temporary deliverance, but of eternal salvation to all that obey Him, and has now entered within the veil as a forerunner for us, for within the veil, in the holiest, is our present and our endless home.

The priesthood of Aaron and the sons of Levi was but a foreshadowing of the priesthood of Christ, and every way inferior. The tribe of Levi in Abraham paid tithes to Melchizedek, and Abraham being blessed of Melchizedek was inferior to Him. Aaron's priesthood was after the law of a carnal commandment; Christ's is after the power of an endless life. The law made nothing perfect. Hence the disannulling of the commandment because of the weakness and unprofitableness and the bringing in of a better hope by which we through Christ draw nigh to God.

There is no succession in the Melchizedek priesthood of Christ. The sum of the Spirit's history of Melchizedek is "He liveth." No account of his birth, his death, his genealogy. There is no change recorded in his priesthood. And so Christ, whose priesthood is after the order of Melchizedek, is able to save to the uttermost them that come to God by Him, seeing He ever liveth

TO MAKE INTERCESSION FOR THEM.

We have had the Spirit's teaching as to what became God in the priesthood of Christ. Now he gives us what becomes us, a high priest who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily as those (the Levitical) high priests to offer up sacrifice, first for his own sins and then for the people's; for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity, but the word of the oath which was save the law, maketh the Son, who is consecrated (perfected) forevermore.

It is a wonderful revelation that such a high priest became us! The glory that is to follow the sufferings of Christ is so high, so pure, the glory of which we share with Him, for He says to the Father, "The glory which Thou gavest me, I have given them!" So great is the love wherewith God loved us even when we were dead in sins that it is His purpose in the ages to come to show the exceeding riches of His grace in His kindness toward us through Jesus Christ. To maintain us in such a glory, it becomes us to have an eternal priest, who through the eternal Spirit offered Himself without spot to God once, who has brought in everlasting righteousness, who is the Author of eternal salvation to all that obey Him.

Results to Us—1. Access to God. This the Israelite under the law never had.

IT WAS BARRED BY THE VEIL.

by which the Holy Ghost signified that the way into the holiest of all, that is the way of access to God, was not yet made manifest, while the first tabernacle was yet standing. At Christ's death the veil of the temple was rent in twain from top to bottom. The way of access to God is now perfectly open and free, and the only place of Christian worship is thine holiest. Yet many who profess to worship stand afar off in the outer court, will hardly look upon the brazen altar, seldom if ever come to the golden altar to make the sweet incense of thanksgiving and praise ascend to God, and hardly dare think of coming freely into the holiest. Look at the hymnology of Christendom! Even when they profess to come to the throne of grace to obtain mercy and find grace to help in time of need, it is to Jesus they come instead of to the God of all grace who sits upon that throne.

2. But our consciences also are purged. It would be intolerable to be brought into the holiest if any stain of sin rested on the conscience. Did the blood of bulls and of

goats, and the ashes of the heifer sanctify to the purifying of the flesh so that the Israelite with these offerings and sprinklings could stand in peace in God's place of worship and make his offerings with joy? He did, so long as he believed that God, who made these provisions, spoke truth in them. How much more then,

PLEADS THE SPIRIT,

shall the blood of Christ, who, through the Eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God? There can not be a spot on my conscience as long as I believe that God, who made this provision to purge it, speaks the truth in this word about it. Christ has entered into heaven itself, now to appear in the presence for us, having offered himself once. And this connects immediately, in the mind of the spirit, with His return. Unto them that look for Him shall He come the second time without sin unto salvation. And so whenever we remember His death in the communion, the spirit again connects it with His return by the precious words: "Till He come."

3. But this condition of access and perfect cleansing is in perpetuity. By the one offering of Himself He hath perfected forever, in perpetuity, without any interruption, them that are sanctified. We are accepted in the beloved, His own lips assure us that the Father loves us as He loves Him. As He is, so are we in this world. His priesthood makes us priests. The only place of true Christian worship is in the holiest, the only character of such worship is priestly. All believers of any and every degree are priests. They can only offer true Christian worship as priests, all of them, and all equally priests. To set up a class or cast of men as having in any degree nearer

OR FREER ACCESS TO GOD

than all other believers have is to deny the very foundations of Christianity. It is to leave the full revelation of God's grace to His children and go back to the A B C's of elementary instruction, to the twilight of Judaism instead of the sunlight of Christian place and privilege.

There is no simpler test of a false religion of more easy application than this: Does any religion put any set or class of men between God and other men? Then it is not of God. How sad to apply this test to Christendom now. Look at the Greek Church, look at Romanism, look at all the phases of ritualism in the Protestant world. They are all practical denials of the whole truth of Christ's priesthood and one perfect offering of Himself, of the divine purgation of conscience effected for all believers by His blood, and of our eternal redemption. And in contending earnestly for the faith once delivered to the saints, as our Brother Erdman so earnestly exhorted us yesterday, at what point along the line do we need more earnestly and urgently to press the contest than in maintaining the true Christian priesthood of all believers equally?

Christ's Priesthood and Advocacy—The perfect word distinguishes between the priesthood of Christ and His advocacy, and we lose much if we confound them. They are both branches of His great and perfect work in bringing us to His glory. Let us look at them in His word: 1 John I–II, 2 gives us the advocacy of Christ. Those

PRECIOUS TWELVE LITTLE VERSES

contain for us God's recipe to keep us from sin.

"My little children, these things I write unto you in order that you may not sin." It would keep us from sin if we kept these things before us in their full light and power. What things? That which was from the beginning, which John had every opportunity to make himself a competent witness about, he had heard, he had seen with his eyes, he had looked upon, his hands had handled of the word of life—that eternal life which was with the Father and was perfectly exhibited to us in Christ—and this he testified to us that we may have fellowship with him and be as dear to Christ as "the disciple whom he loved," rest our very heads on his bosom; nay, more, have fellowship with the Father Himself and His Son Jesus Christ, share whatever the Father and Christ have with fullness of joy. What a contrast to the doubt, the grief, the weakness, the misery of so many of God's children. Whose fault is it? Not God's, for He has had these things written that our joy may be full. Ah! but He is light, and in Him is no darkness at all. If we say we have fellowship with Him, and walk in darkness, we lie and do not the truth. If we say we have no sin

WE DECEIVE OURSELVES,

and the truth is not in us. And if we say we have not sinned we make God a liar, and His word is not in us. But glorious provision for us. If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Let us see all the provision for us in practical application. Jesus, our advocate when we sin, applies it to us and uses it for us. Look at Peter believing himself to be incapable of denying the Lord, though clearly told of it by the Lord Himself. See him through fear of man denying the Lord and calling God Himself to witness to the lie

And see Jesus, before he denies Him, and while He can not believe it possible, praying for him that his faith should not fail. And when the infuriated crowd with causeless hatred instigated of Satan are surrounding Christ and clamoring for His blood, see Him with the divine calmness of His unchanging love having leisure to look at guilty Peter slunk away into some corner, in his conscious guilt, and by the look bringing His own word in its searching power to break Peter down in confession of bitter weeping, and later on in deepest, thrice repeated, searching of his inmost soul to see and judge the roots of the sin in him, and then the Lord graciously cleanses, restores, and sets him to feed His sheep and His lambs. Sad to say,

WE ALL NEED THIS ADVOCACY.

But is this what we look to God on the throne of His grace for, when we come boldly to that throne for mercy and grace to help in time of need? No. They who come thus are those who are working and suffering for Christ in conflict with the world, the flesh, and the devil. They are looking at God on the throne, and at His right hand our high priest who by Himself made purification for our sins before he took his seat there. God and Christ are for us, no sin is on our conscience, but we see our pitiful weakness and need in presence of our and God's enemies. Were our eyes fully enlightened by the word there is not a moment of our life in this pilgrimage when we should not feel our entire dependence on God for help and strength. And He never fails to give it. For He pities us. His mercy endureth forever. And in His rich grace He is able and willing to do exceedingly abundantly for us above all that we ask or even think. Christ's advocacy takes the poor crippled, bruised, maimed, disarmed, and broken spirited soldier of the cross who has deserted and dishonored his captain, and can only parade about his pains, his weaknesses, and his worthlessness. He heals him, invigorates him, cleanses him, restores him, renews the courage of his heart, and sends him again to battle, clad in the complete armor of God, while Christ's priesthood in this limited aspect of it puts into our hands and at our disposal the whole treasury of God's riches of strength and armor to contend against His and our enemies.

OUTSIDE THE CAMP.

There is a solemn call to the Hebrews in the last chapter to leave the camp and to go forth unto Jesus bearing His reproach. If the Spirit so called out of effete Judaism, how much more out of apostate Christendom. Let any man live godly in Christ Jesus and he shall suffer persecution. Let any man bear a full testimony for all the truth as it is in Jesus; let him "hold fast His word and not deny His name" and he will soon find in this day that if he does not go forth outside the camp of Christendom to Christ bearing His reproach, he will be thrust out. Like the man whom the Lord healed, and who gave his testimony simply that Christ must be from God. They put him forth, but only to have the Lord meet him outside and make to him richer communications of His truth and love. What rich reward the Lord stands ready to give to all who faithfully witness for Him! And he will set before us an open door of testimony and service that no man will be able to shut. Gathered in this conference to seek to recover to God's church truth lost and buried under the rubbish of tradition and superstition and formalism, we assuredly find we have to go outside the camp, but may richest blessing result, as I doubt not it will, not only to ourselves, but to all God's children to the very ends of the earth; and may even those who, in their own ignorance and to their own loss, ignore or oppose the precious truth of the Lord's coming, have their hearts opened in His long suffering goodness to the truth in all its sweetness and comfort and power! The

KING OF RIGHTEOUSNESS AND PEACE.

Our High Priest is also a king. King of nations! King of kings and lord of lords! The world kingdom of our Lord and of His Christ shall come. Surely I come quickly. While we look appalled on the future of the unbelieving world, fast rushing on to the apostasy, and the awful reign of the man of sin, so powerfully presented to us in papers read before the conference, if we hold fast to His truth and do not deny His name, He will keep us from that hour of dread and unparalleled tribulation which shall come upon all them that dwell on the earth, and count as worthy to stand before the Son of man.

PROFESSOR F. GODET.

FROM A SWISS DIVINE.

At the opening of the afternoon meeting, the Rev. J. Halsted Carroll, D.D., of Stillwater, Minn., presiding, and prayer being said by Bishop Nicholson, in the usual devotional exercises, the following letter from Professor F. Godet, of Neufchatel, Switzerland, was read by the moderator, the Rev. Dr. Carroll:

THE REV. N. WEST, D. D.—Very honored and dear brother: I have preferred to give you an exposition, brief as the subject admits, and from which you may readily draw the answer to the questions you have proposed, rather than brokenly to reply to

them. I could have extended the labor greatly, but I have chosen to condense it as much as possible. Each line might indeed be the text for an entire page. I send you the result to which my study of the Scriptures has led me. God has kindled a flame in my heart and yours, but the fire of the Holy Spirit does not consume the heart, neither is it hindered from transmission to the hearts of my brethren. I thank you for the confidence you have reposed in me, so far as I deserve it, and ask a place

IN YOUR AFFECTION,

and intercession, in Christ. May God bless your reunion at Chicago, and be a living power in your midst. Faithfully yours,

F. GODET.

"THE CLOSING SCENES IN THE EXISTENCE ON EARTH, ACCORDING TO THE PROPHECIES: When Moses was granted the favor of a vision of God, he was not allowed, nor was he able, to behold His face. "I will put thee in the cleft of the rock, and cover thee with my hand, and my back thou shalt see, as I pass by, but my face thou canst not see." So, by means of the prophecies we may indeed observe, in advance the grand scenes that will close the terrestial existence of man, while yet we are unable to form to ourselves an exact and perfectly clear idea of them, until after their accomplishment. What I have said is no reason for discarding, as useless, the study of this great subject. Still less is it my purpose to defend the spiritualist who reduces the prophetic pictures to facts already accomplished, or daily occurring, or interprets the prophecies in a merely ethical manner. It is very evident that Jesus has not thus intended it; for He has plainly said, "Heaven and and earth shall pass away but my words shall not pass away." Neither did the Apostles of Jesus so interpret them; and the Apostles of Jesus are not false prophets.

Let us examine in the light of New Testament teachings:

I. The state of things that will precede the coming of Christ.

II. That coming itself.

III. The state of things that will follow the coming.

I. The first advent of Christ in the flesh did not entirely accomplish the Messianic prophecies of the Old Testament. The fulfilled portion is a pledge of the second coming of the Lord that will realize the same in the most literal manner. The Lord Himself

ANNOUNCED HIS PERSONAL RETURN

when uttering, in presence of the Sanhedrin, these words, "Verily, I say unto you, that hereafter, ye shall see the Son of man seated at the right hand of power, and coming upon the clouds of heaven." The history of the church, in its totality, is that second coming of the Son of man His glorious reappearing will be His arrival. In what condition will Jesus find the world at his arrival?

1. As to Christianity in general, this is what the Lord himself has told us in (Luke xviii. 8), "When the Son of Man cometh, think ye that He will find the faith on the earth?" Also (Luke xvii. 26-30), "As it was in the days of Noah, so shall it be also in the days of the Son of man," etc. A carnal security will have taken possession of mankind, entirely ruled by terrestrial thoughts. The majority of men will have lost the sense of divine things. St. Paul says the same thing in other terms (I Thess. v. 3), "When they shall say peace and safety, then sudden destruction shall come upon them as travail upon a woman with child;" besides, this menace addressed by him to gentile Christianity (Rom. xii. 22) "Behold, therefore, the goodness and severity of God; on them which fell, severity, but toward the goodness, if thou continue in His goodness, otherwise thou also shalt be cut off." What the feelings of the faithful minority will be, at that time, the Lord has expressed in these terms (Luke xvii. 22), "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it."

2. As to the condition

OF THE JEWISH PEOPLE

at that epoch, it is described in terms which seem, to me, very clear. In the Book of Revelation, chapter xi., it is said: "Measure not the court which is without the temple, for it is given to the gentiles; but, measure the temple, the altar, and them that worship therein." The rest of the chapter shows what will be the condition of Israel at the end of this age. The larger part of this people will be carried away by gentile infidelity. A select body of worshipers will, doubtless, remain separate and faithful to the God of Abraham. In the second letter to the Thessalonians a revolt is foretold, called an "apostasy," or "falling away." By this expression, the apostle intends to speak of something known and expected, which can only be the great defection predicted by Daniel, and which, according to the description of the prophet, is to take place in Israel. The people so long faithful to the revelation of God committed to them, will, even after their dispersion by the Romans, finally shake off this yoke and, adhering to the materialism that rules even in the bosom of Christianity, will place themselves at the head of open warfare against everything that is divine. Then the predic-

tion of Psalm II. will be fulfilled. "Why do the nations assemble themselves, and the people imagine a vain thing? Let us break," say they, "their bands asunder, and cast away their curse from us." It is of God and his anointed they speak thus.

Thus, from the bosom of this general rebellion will arise that one in whose person

THE "MAN OF SIN"

will be concentrated, as St. Paul shows us in his second letter to the Thessalonians, chapter second; the "Antichrist" of St. John in his first letter, and in the Apocalypse. This one will be the most complete personification of evil in humanity. He will present himself as the incarnation of the infinite principle which animates the universe, and will make himself worshipped as such. His personal will takes the place of all other law, divine or human. St. Paul tells us in II. Thessalonians, that at the moment when he was writing, there was even then a power that hindered the revelation of this diabolical being, whose spirit of revolt was already active. It appears to me that this power can only be that of the Roman Empire, and consequently the Antichrist can only be the false Jewish Messiah, the anthitesis of Jesus, the true Messiah. This false Messiah, ever ready to appear, was suppressed continually by the Roman arms. The fall of the Roman Empire is therefore the precondition of his final appearance on the theater of history; and, if he has not yet appeared, it is because the social state founded upon the Roman institions is still uppermost, and opposes a barrier to the revolutionary torrent from which this Antichrist will issue. The reign of this wicked one is described in the Apocalypse, chapter 13. According to chapter 11 of this book, his residence will be in Jerusalem, and this will be the realization of

THE CARNAL MESSIANISM

which has always formed the basis of Jewish thought. The satanic rule will be suddenly overthrown, as soon as it reaches the summit of its power (this is doubtless the import of number $3\frac{1}{2}$), by the glorious appearing of the Lord.

II. The seventeenth chapter of Luke represents this event as making itself known suddenly, and at once, and in a manner rapid as the lightning, over the whole earth. This will be the blow of red-hot iron that will make the flesh of sickened humansty quiver, in order to awaken again the powers of life. St. Paul, in Thessalenians, second chapter, shows us the antichristian power crushed by the breath of the Lord, at His appearance, and in the Apocolypse, Chapter 19, we see Messiah himself, as a conqueror, at the head of celestial armies, dispersing the troops of infidel humanity united against Him. The army that comes with the Lord, in this moment of triumph, is not composed solely of elect angels. It comprises also, on the one side, the risen saints, who descend again with Christ, glorified from the height of heaven; and, on the other, Christians still living, at that moment, who will then be transfigured and lifted to meet the Lord in the air, in order to reappear with Him. This is what St. Paul teaches in I. Thess. iv. 15-16. So also we read of the faithful raised in I. Cor. xv. 23, and of the living transfigured in vss. 51-52. Then, doubtless, the physical phenomena, described in Luke xxi. 25-26, "the signs in the sun, moon, and stars," and "the shaking of the powers of heaven;"

THE RENEWING OF NATURE,

which Paul describes in Romans viii. 20-23, or as Jesus calls it, the "palingenesis," or "regeneration" (see Matth. xviii. 28)—all, the times of resurrection, redemption, and restitution begun.

III. The state of things that will follow the coming. This will be, in fine, the realization of the thought of God when He first placed man upon the earth, a thought whose accomplishment man himself has thus far hindered; upon the earth renewed, a sanctified humanity, displaying, to the honor of God, all the admirable faculties with which He has endowed it, and employing, in this purpose, all the powers of nature. This will be the reign of Christ in the bosom of humanity brought back to God by His glorious appearing. The long sigh, "Thy kingdom come!" will then be stilled. The number of 1,000 years is the indication of a period which nothing exterior comes to limit (Apoc. xx. 4). That will be the complete era of Christian civilization. This period will be, on the one hand, a time of judgment, as it seems to me from Apoc. xx. 4, and 1 Cor. xv. 24-26. "Then comes the end when He shall deliver up ("shall have delivered up" is a false reading) the kingdom to God, even the Father, when He shall have put down all rule, and all authority, and power. * * * The last enemy that shall be destroyed is death." Between the time of the return of Christ and the end when

HE SHALL SURRENDER THE KINGDOM

to the Father, there will be a time of judgment, during which He will put down all the forces hostile to God, and finally, the last, that of death, in taking from it all its previous spoils, and depriving it of its power to make any more. That point of time is the universal resurrection which will close the reign of "the one thousand years," and will precede the submission of the Son to the Father. Then, the destiny of our present

earth will be actually achieved. From God a new abode will descend, "the tabernacle of God with men" (Apoc. xxi. 3), and, as St. Paul says, "God will be all in all" (I. Cor. xv. 28), manifesting Himself in each faithful one, as directly as He is manifested in Christ Himself. "Heirs of God," says Paul, "and co-heritors with Christ." Every element of gloom having been cut away by the judgments, there remains in this state of things only the divine light, resplendent with an infinite diversity in these innumerable prisms.

The role of the Jewish people: It only remains to me to say a word in reference to the role of the Jewish people in these last scenes. We left them, at the moment of the general apostacy, making for themselves a ruler in the person of the Antichrist. But we saw, also (Rev. xi. 1), that a remnant of faithful worshipers survive, even at that very time, as always, in the bosom of this people. At Jerusalem, the capital of Israel, externally restored, and where the

ANTICHRIST HAS HIS THRONE,

two powerful witnesses arise. They succumb, bodily, but their death is the occasion of the conversion of that portion of the people dwelling then in the Holy City (Apoc. xi. 13). This conversion is followed, doubtless, by the conversion of other Israelites still scattered in gentile countries, whether before or after the coming of Christ. Paul declares it positively in Rom. xi. 25-26, and he dates from this event an entirely new age in in the religious life of gentile Christianity. The nations who were hitherto only externally converted, from being spiritually dead will become alive. This will be as "life out from the dead" (Rom. xi., 15). We see from this that converted Israel, during the rein of the 1,000 years, will be the center of spiritual life in the whole world.

From these grand events, the time of whose accomplishment God has reserved for Himself, it does not follow that we ought now to cross our arms in idleness and let hings take their course. St. Paul expects himself to magnify his ministry among the gentiles in order to provoke to jealousy the Jews, his own flesh, "if by any means he might save some" (Rom. xi., 13-14). Every living Christian has charge of souls. Let us act like St. Paul. Let us seek to save as many of them as possible! Up! with loins girded and lamps trimmed and burning! If the Lord does not knock at the door of the world during our life, He will knock at ours at our own death. Let us be ready quickly to open unto Him.

F. GODET.

Neuchatel, Oct. 24.

THE REV. DR. NATHANIEL WEST.

PROPHECY AND ISRAEL.

The Rev. Dr. Nathaniel West, of the First Presbyterian Church, of St. Paul, Minn., then delivered the following address on "Prophecy and Israel:"

I speak to you of "Prophecy and Israel." We can not interpret aright the fortunes of Israel, the gentiles, and the church of God, apart from a clear understanding of the nature, structure, and development, not only of prophecy, but also of history, as unveiled in the sacred page. A predetermined plan lies at the foundation of the whole evolution of the kingdom of God, in which Israel appears an abiding factor. The fortunes of the chosen people decide the fortunes of the world. History itself is Messianic. Events do not come to pass because predicted, but are predicted because ordained to come to pass. Great historic crises are the occasions of prophecy, from the fall of man down to the final consummation of the kingdom of God. Therefore is prophecy not the result of any private interpretation of the mind of God, but an

INSPIRATION FROM THE HOLY GHOST,

just because history is not man's invention. (2 Pet. i. 20, Acts xv. 18, Eccl. iii. 14-15). The fortunes of Israel are, have been, and will be precisely what God intends, and has revealed, nor can human hermeneutics break the Scripture or divert God's purpose from its course. First, middle, and last, "salvation is from the Jews," eminent at each great epoch-making node of evolution in the kingdom of God, and this, not by any merely natural law, but by the free grace and compassion of God. They alone of all nations are charged with this mission to the world. At the end of the Mosaic age Israel formed the historic basis of the New Testament "church." At the end of this present age Israel shall form the historic basis of the New Testament "kingdom" in its outward visible glory. Israel stands in prophecy, as in history, the elect agent of salvation, in a national sense, as truly as does Messiah in a personal sense, each a "Son of God," and is identified so closely with Messiah Himself, both in suffering and glory, as the "Servant of Jehovah," that it is sometimes hard to tell which of the two is meant. The pre-existence of Levi, in the loins of Abraham, was not more real than the pre-existence of Christ in the loins of Israel, whose crowning glory Paul declares to be this, that "of them, as concerning the flesh, Christ came, who is over all, God blessed forever," (Rom ix. 5), a consideration he urges with great effect, when solving what we are pleased to call to-day,

"THE JEWISH PROBLEM."

Israel and Messiah, though historically separated now, are indissolvably united, as mediators and bringers of salvation to the world; the one nationally, the other personally, alike in their humiliation and glory. Not Greece or Rome but Israel, not Alexander or Cæsar but Christ, are to bless mankind. Israel's history was the mirror in which Messiah learned to see his own face and discern His own relation to the world. And, just because of this ordained connection in the one redeeming work, "that generation shall not pass away," an expression on which, until modern criticism narrowed its double meaning, the whole Christian church, as Dorner remarks, "rested, for eighteen centuries, her belief in the persistent continuity of that 'race' (Matt. xxiv. 34) down to the second coming of Christ."

THE EVOLUTION OF THE KINGDOM.

It is no objection to this, that Israel has already been in the field, bringing salvation to the gentiles, at the first coming of Christ. Another more glorious calling of the nations still lies in the future, in which Israel shall shine again, as the national leader and light of the world. On this one fact depends the future realization of unfulfilled prophecy. According to the world-embracing plan of God, the kingdom of God is evolved from the purpose of God, and, by this purpose, the times and the seasons, the ages and ends, are fore-appointed, run on, and expire. The "kingdom" is more than the "church," as Professor Cunningham has lucidly shown. It is a vastly larger idea.

EVERMORE, ONE GREAT MOVEMENT

in history emerges from another, the kingdom one in its essence all the way, but many in its forms; in substance eternal, in stages of development limited and temporal; or, as Kitto most aptly expresses it, "essentially one, circumstantially many;" ever widening in its circle, ever rising in its progress; ebbing now, and flowing now, like the ocean tides; advancing and retreating like the waves that break upon the shore, yet destined to its highest water-mark; each succeeding form grander, purer than the one preceding; and yet corrupted by failure on man's part, with renewal by progress on God's part; one dispensation giving way to another; each stadium a mirror of the other, yet in various degree, and all a pledge of one most glorious accomplishment; the whole pushed outward from within, yet growing by accretion; stepping onward and upward, through judgments and mercies; ruled by laws and shaped by catastrophes; persistent amid dissolutions and reconstructions; each throb of the mighty motion answering, from age to age, to the pulse-beat of the one eternal purpose of God, and climbing to its crown of absolute perfection and glory everlasting. A divine causality pervades all. Israel, already in the front in centuries gone by, shall yet be in the front again. The "first" made "last" by unbelief, shall yet become the "last" made "first" by faith. The pouting elder son who, in the parable, now stands sulky in the field, shall yet come in

AND "DANCE" WITH JOY

in the coming kingdom of God, while wondering nations will admire and learn his step and waltz with gladness and adore

The unveiling of this divine plan, in prophecy, is governed by a law, in deference to which the "seer" often sees the near and far horizons of the future melting into one, and Israel, the central figure, bringing salvation to the world. Events and scenes, ordained to occur far apart, seem to lie close together like mountains in the distant landscape, or side by side like double stars upon the sky, though parted by deeps of infinite blue. The prophetic expression is so framed as to cover a whole series of historic sequences or separate fulfilments. It compasses the whole future painted in one glowing scene, the realization of whose events require in history a progressive order and a temporal succession. "Time and space" both disappear beneath the great description. Only by a later revelation of the same events more sharply defined and combined with others previously unnamed, and by what all history has already registered, can this law be detected. Only thus can we properly adjust the seasons and the times, the ages and the ends, and place the future in its true relations. Only thus can we distinguish the absolute from the relative end, the near

FROM THE FAR HORIZON,

the first from the second coming of Messiah, measure the true radius of vision, and catch the scope and harmony of prophecy and history. Much of what appears due at the first coming will be found to belong to the second, and much of what seems due at the second will be seen to belong to an epoch, or age, later on. In the words of one who has a right to speak on this subject, "The later books of the Bible must be the key of the earlier, the presupposition being the unity of revelation. What is indeterminate and general in the Old Testament must be adjusted by the New. The future in prophecy is often presented in a complex way, and looking to the last end, without specification of the indi-

vidual events or intervals between. The "here and beyond" are viewed on one plane, in a divine light, even as we see the stars in the sky, their remoteness from each other undiscernable. In the Old Testament the work of God is contemplated as a whole, without marking off the final judgment from the special intervening judgments, the absolute end from the previous relative ends. The fulfilment of prophecy, "per partes," has its ground, not only in its complex and apotelesmatic character, but also herein, that it often treats of one subject by a general or collective name, under which, however, a series of individual events, separate in time and space, are comprehended. The subject is a genus, while the predicate contains the species which must be distributed. Thus, the "seed of Abraham" means Israel collectively

AND CHRIST INDIVIDUALLY."

(Delitzsch).

This law throws a great light upon the true understanding of the prophetic word.

Partial fulfillments, predictions accomplished in part, require for their unfulfilled residuum a larger answering event than has yet occurred, while a true interpretation waits on history to satisfy its wants. Pentecost did not exhaust the prophecy of Joel; nor Maccabean times the prophecy of Daniel; nor Jerusalem's destruction the prediction of our Lord. Israel's history did not fill full the grandeur destined for it, nor did the coming of the Redeemer to Zion 1800 years ago exhaust the content of Isaiah's oracle. Thus has prophecy what Lord Bacon chose to call a "germinant accomplishment;" or, as Bishop Hurd would say an "overflow;" or, more beautifully still, as Delitzsch says, "Prophecy has wings given her of God, by which she flies over from one event to another still more distant in the same expression." We speak of a "leap," a "spring," a "double prophecy," of "intervals" and "gaps." What we mean is that prophecy has a precursive fulfillment in history, and that events, seen in perspective, at the end of the nearer age, are types of similar but far more glorious ones, occurring at the end of the age next following, or even farther on.

"ALL PROPHECY IS COMPLEX

and apotelesmatic" (*Delitzsch*). It looks always to the ultimate end, and covers all intermediate fulfillments; a law unmodified even by prophetic chronology. In the light of this law (first fully explained by Velthusen), as well as by express delineations, we learn that "Israel" does not mean the New Testament Church, nor "Canaan" Christendom. In the light of this law, as by other means, we learn that the whole stretch of New Testament times is but the evolution of Old Testament eschatology, or what should "come to pass in the afterness of the days," each end unfolding itself into a new age, preconditioned by an advent of the Son of God, and Israel in the front. In the light of this law, as by other means, we discern the characteristic difference between our present "times of the gentiles" and the future "times of Israel" in the kingdom when the "seasons of reviving" and the "times of re-erection" shall "come from the presence of the Lord" revealed to Israel once more; millennial times, when, after judgment upon our present age, national and universal Christianity as such, shall come to all the world with the national recognition of Messiah by the Jewish race. Such is the divine plan, luminous as sunlight in the bright, prophetic word, clear as crystal in the thought of Christ, and brilliant in the splendors of the last Apocalypse. Never can the New Testament "*Basileia*" come, in all its earthly glory, apart from Israel's national conversion, and never can that great event occur apart from Christ's appearing (Acts iii. 19-21, Rom. xi. 26, Rev. xii. 40, xv. 3-4, xix. 11-21).

OPPOSITE SYSTEM OF INTERPRETATION.

I am reminded that two different systems of interpretation contend for the mastery here. The "spiritualizing" or "figurative" conception of Old Testament prophecy concerning Israel, starts with the idea that Israel, as such, has been nationally cast away forever, and that the Gentile Church, or New Testament Church, has "taken Isreal's place in the kingdom of God." According to this, all the prophecies concerning Isreal have found their fulfilment in Christianity. A future for Isreal, as a nation converted to Christ, is a fanatical dream. Their only future is that of individual union to, and absorotion by the church, in some one or other of its existing denominational forms. Opposed to this, is the "realistic" explanation. It owes its name to the fact that it takes the

PREDICTIONS AND PROMISES,

concerning Israel, in a literal sense, and not as mere metaphors, or abstract spiritual truths clothed in the perishable literary envelope of oriental imagery or Jewish drapery. It does, indeed, apply the prophecies to the church of the New Testament, yet only so far as Israel and the church have anything spiritually in common, while what belongs to Israel, in its solidarity or nationality as a separate and chosen people, preserved for a glorious destiny, it allows to stand unevaporated in the alembic of a one-sided exegesis. It asserts the historical sense of prophecy, in reference to Israel's future as well as Israel's past, and the mother-right

of a grammatico-historical exegesis to dominate dogmatics. I adopt this latter mode of interpretation with all my heart.

For 300 years—here and there an exception—the ruling faith of the early church held to a glorious visible kingdom of God on earth, with Jerusalem as its central seat, the other side of this present age, and this side the final regenesis of all things; a kingdom introduced by the second coming of the Son of man, as all the prophets, Christ, and His apostles, had foretold. Had it held fast to this apostolic faith

IT HAD NOT LOST THE KEY

to the understanding of the Old Testament predictions concerning Israel, nor the key to the true interpretation of our Lord's Olivet discourse, nor of John's Apocalypse, Israel in relation to the Church, and the gentiles is that key. It is not possible, it is not conceivable, that either our Lord or the Holy Ghost, in their final unveiling of the future of the kingdom of God on earth could either forget or omit to repeat what is so clearly foretold in all preceding prophecy, concerning the still unfulfilled destiny of the chosen people. A prevailing change of interpretation, however, marks the fourth century, an exposition of prophecy gigantically fatal to the truth, the spreading leaven of which had already begun to corrupt the church. Not merely to a carnal conception of the coming kingdom, a gross judaizing on the part of some ignorant men, blind to the spiritual nature of the kingdom, was this revolution of sentiment due. Far beyond that, it was debtor to a sublimated heathenizing exegesis in the Gentile church itself.

Five adverse influences contributed to effectuate this result; (1) the temporal supremacy of Christianity in the Roman Empire, through a union of church and state, consequent upon the accession of Constantine

TO THE IMPERIAL PURPLE,

and whereby the predictions concerning Israel's future were appropriated and applied to the church of the fourth century, then free from the martyr flame; (2) the false interpretation of the Apocalypse, whereby the end of that book was made its beginning, the sun-clothed daughter of Zion regarded as the Christian Church of the present time (Rev. xii. 1-6), and Israel's conversion when Michael stands up for Israel's deliverance, turned into the victory of Constantine at Saxa Rubra and the Milvian Bridge (Rev. xii. 7-11, Dan. xii. 1-3); (3) the influence of Alexandrian philosophical speculation upon the exposition of the Scriptures; (4) the increasing pride of Roman hierarchical pretension, and (5) the contempt of the Jew known to be under the curse, swept from his home, and hated by mankind. Blighted by such influences, the former orthodox martyr-faith became heretical and the present heretical faith of the State Church became orthodox. And boasting gentile Rome defended it, with almost unbroken continuity, down to the time of the great Reformation.

The magic by which Israel was ousted from his place in the coming glory of the kingdom was twofold, viz: (1) by changing the

SUBJECT OF THE PROPHECY,

and (2) by changing the content of the prophecy. In place of "Israel" the "church" was substituted, through a spiritualizing obliteration of the line between what is common to both, and peculiar to each. Instead of a literal interpretation of the "blessings" promised to Israel, a figurative one was devised. The "curses," however, by a sad inconseqence, were allowed to remain literal, while the blessings promised to the same subject, Israel, were passed kindly over to the church! It is with a sacred indignation that gifted scholar, Da Costa, asks, "Who has given us the right, while contemplating the literal judgments on the Hebrews, suddenly to alter the principle of interpretation, where the curse is changed into a blessing? Who has given us the right, by arbitrary exegesis, to apply the promises to the Christian church of the gentiles, when the judgments evidently could not have been intended for them?" Nor is there a truer word than what that devout and princely critic, Michael Baumgarten, has spoken, when he says, "The devices by which the promises concerning the Kingdom and the people are explained away as referring only to a merely spiritual kingdom of saints, were entirely unknown to the apostles." Thus was Israel spoiled and robbed, in the name of hermeneutics, under the delusion of a fourth century millennium; with an unbaptized heathen on the throne! Yea, more, with a half-Arian "Eusebius,

ENTERTAINING THE IMPERIAL TABLE

with discussions whether the dining-hall of the emperor, the second Solomon, might not, after all, be the New Jerusalem of John's Apocalypse!" (Harnack.) It is Alexandria and Origen, Rome, and Constantine, post-Nicene fathers, mediæval doctors, a State church, and a boasting gentile Christendom of later times, Jacob has to thank for the cloud that blotted his hope from the creed of the "church." Nor was it possible that God's chosen people could ever come to their right, in the faith of the church, save by a reversal of the false view and a return to the true interpretation of Old Testament prophecy; an event first occurring under the labor of a

Spener, Crusius, Bengel, and their school, in the age next following the grand but partial dogmatics that sprang from the reformation. By the forces then set at work, we, of to-day, are animated and sustained.

THE JEWISH PROBLEM.

To warn against this foreseen perversion of the oracles concerning Israel, Paul wrote the ninth, tenth, and eleventh chapters of his epistles to the Romans. They are a philosophy of history, and theodicy too, a vindication of the depths of God's unsearchable judgments in the national rejection of Israel, the calling of the gentiles, the future recall of Israel to faith in Christ, and the transcendant effect of that event upon the world, at the Lord's appearing, and under the power of a second Pentecost. He treads in the steps of all the prophets. The doctrinal part of that epistle had closed with the eighth chapter. The problem now to be solved was this: Why, if the promises were made to Abraham and his seed, has the twelve-tribed Israel historically failed of salvation and the gospel gone to the gentiles? Is God's covenant a failure, as to the land, the people, and the kingdom? Paul regards Israel's defection as complete, and Jerusalem's doom as impending. He assumes, as already accomplished, the judgment on the nation, and the sad dispersion the Savior had foretold. For him, Israel,

NOW, HAS NO PART,

nationally, in the kingdom of God, but is outcast and crucified among the nations, yea buried in the grave. The burning question is whether the present relation of Israel to the kingdom of God is to be perpetual?

Is the covenant of promise made with Abraham a conditional one, like the covenant of the law superadded under Moses, or is it absolutely and forever unconditional, and of sovereign grace, and free compassion—a covenant that even Israel's national apostasy can not invalidate? Are the Jews the children of Moses, or the seed of Abraham? In their "casting away," is it individually, or nationally, God deals with them? And is it only for a time, or always? Have they stumbled forever?

The subblime answer to this, is the celebrated "Three Chapters." And how grand the solution of the great "mystery!" Paul tellsthe gentile Roman Church; he speaks to "Rome," and says: (1) That, because the promises were made to faith, and the righteousness of faith, and not to legal works, therefore believing Israel is the true Israel and inheritor of God's grace, and unbelieving Israel, to whom Christ crucified

WAS A STUMBLING STONE,

has been nationally cast away. The mystery of Israel's rejection is explained by Israel's unbelief. (2) That this hurling off of Israel from their city, temple, land, and all their privileges as God's chosen people; this taking the kingdom from them in its spiritual power, and giving it to a nation bringing forth the fruits thereof, is only temporary. Israel, though punished for apostasy, is not cast off forever from God's covenant. Even in their unbelief they are yet "His people," and in their misery still "beloved for the fathers' sakes. God's covenant with Abraham is all of grace, and therefore unconditional. The superadded Sinaitic legislation was designed to show the impotence of legal works and drive to Christ. True, indeed, Israel, as a nation, brought the Savior to the cross and killed the Prince of life, whom God raised up. An "election" found the great salvation, but "the rest (the nation) were blinded." Still, notwitnstanding this, Israel's national rejection is only temporary, and the ordinances of heaven shall sooner fail than Israel cease to be a nation before God (Jer. xxxi. 35-40). Its historic mission as the bringer of

SALVATION TO ALL NATIONS

in their national capacity, is not annulled but only in abeyance. It yet shall be resumed. Israel, as such, can never be amalgamated or lose his right of primogeniture in the kingdom of God. The temporary abcission of the native branches from their "own olive tree" is measured by the limit of the "Times of the Gentiles," when Jerusalem shall cease to be trodden under foot of the gentiles, as is now the case. Then, "all Israel," Israel in their solidarity, acting nationally as one man, shall be saved. (3) That to be "ignorant of this mystery" and its relation to the coming kingdom of God on earth, will breed "conceit" in the church, a conceit begotten of false wisdom, pride, and gentile boasting, such a conceit as will interpret God's word to mean precisely what it does not, viz., that the church, as now existing, has actually "taken the place of Israel," and forever; so that, hereafter, Israel has no other future than Ishmael or Ham, and Jerusalem none other than Paris or Berlin, Rome or Athens, Chicago or New York, in the kingdom of God, nor as much. The odor of this conceit was already in the air when Paul wrote to seven-hilled Rome his celebrated "Three Chapters." Its beginnings already floated in

THOSE CLASSIC GENTILE CITIES

of the Roman world, where the church had been planted; omen of that spreading darkness of understanding whereby, soon, all Christendom would appropriate to itself the prophecies concerning Israel's distinctive future, and tell the world that these are now

accomplished in the Christian Church. It is the very apostle who pleads and proves triumphantly that gentile believers are Abraham's spiritual seed, just as Jewish believers are the same spiritual seed, who also lifts his burning protest against the wrong conclusions men will draw from that great truth. (4) He assures Rome and, through her all Christendom, that the time will come when history will strike the hour for Israel's recovery, and that the effect of Israel's reception into the kingdom of God will be to the nations their national salvation; yea, more, that the time of this event will be just what Christ (Luke xiii. 35) and Peter (Acts iii. 19-21) said it should be, the time of Messiah's second coming; the time when "the Redeemer shall come to Zion and shall turn away ungodliness from Jacob" (Rom. xi. 26, Isa. lix. 20)—a set of decisive texts evaded by a hundred exegetes who can not square them with a post-millennial advent speculation. He assumes

THE LITERAL REALITY

of the prophetic word concerning Israel, and sums it up in one free quotation. He nails his argument, then rivets it, by appeal to the unconditional free covenant of God with Abraham, expounded by Isaiah, Jeremiah, and the other prophets, and all it secures for Abraham's believing seed according to the flesh, and protests that nothing, not even Israel's own apostasy, shall be able to annul that pact, or any way frustrate that promise of compassion and immeasurable grace. "For the gifts and calling of God" to that people, "are not to be repented of." (Rom. xi. 29). The gift of the "land," yea, the gift of the "world," the calling to a mission, and a mediatorship, to the nations, and a princely and a priestly throne. These are absolutely irretractable. Here, he rests his argument. God's covenant is an impenitent covenant. God's purpose is an impenitent purpose. (5) He appeals to Rome, an omen wonderful in view of her oncoming boast of supremacy as the "Mother Church," her self-exaltation, pride, idolatry, and Pharisaic formalism, and, through her, to all gentile Christendom as a unit, "Boast not against the branches!" Think not that you

HAVE TAKEN ISRAEL'S PLACE!

"Blindness in part" may happen to you too! "Be not wise in your own conceit!" Take no comfort from the thought that "the branches were broken off that you might be graffed in!" That judgment came to them "because of unbelief, and thou standest by faith." Beware! "Be not high-minded, but fear. For, if God spared not the natural branches, take heed that He also spare not thee!" You may become a "Babylon the Great!" "Contrary to nature," your oleaster twigs were inserted in an olive not your own. Much more then, "conformably to nature," God may graff the native twigs again into their "own olive." Down to the dust with your lofty head! Your proud statistics, and your mighty empire do not show you clean from deep corruption.

Your carnal caricature of the kingdom of God before the time. Israel still a beggar at your gate, may be crushed beneath a stroke of judgment heavy as the doom that fell upon Jerusalem. With all your ethnic expansion nineteen centuries shall flee away, and not a nation on earth acknowledge Christ as king! A thousand millions, then, will not have heard His name! And, in your bosom, lawlessness and unbelief will lift their horrid fronts, and fit you for the wine-press of God's wrath! For the same crimes for which Jerusalem was struck you may be stricken too when the mountain-stone shall

SMITE YOUR CHRISTIAN "TOES."

If, at Messiah's first coming, the Holy City was "trodden down of the gentiles," and Rome arose the central seat of gentile Christendom, it may happen that, when He comes again, Rome shall go down, and Jerusalem "arise and shine," a "crown of glory in the hand of the Lord, and a royal diadem in the hand of her God!" (See Rev., chap. 17 and 18, Isa., chap. 60-62.) So does the great "apostle of the gentiles, and speaking to the gentiles, forewarn them of their coming doom, and build his argument—an argument that glows and burns in the pages of John's Apocalypse.

Grand Result of Israel's Conversion—And what the effect upon the world of Israel's national recall to the blessings of the covenant? It is no less than "Life out from the dead!" "If the fall of them be the riches of the world, and the diminishing of them the riches of the gentiles, how much more will their fullness bring a richer and a greater blessing?" There is a climax here. The argument is "a minore ad majus." Israel "diminished" to twelve apostles and 120 disciples has brought

RECONCILIATION TO THE WORLD,

given us Christendom, and peopled heaven with unnumbered souls. What, then, will Israel, recruited or "filled" to the "fulness" of "*all Israel*," converted to Christ, not bring? Other nations have only a church-historical mission. Israel alone is the bringer of salvation to the world. What this greater blessing is we are at no loss to see. It is not merely the "summum gaudium" of the church crowned with charismatic girts. It is "life out from the dead!" It is the beginning of the world's

glorification; life, in its fullest, widest, deepest, broadest sense. It is no less than a resurrection from the dead. A remarkable parallel—wonderful to the last degree, is Paul's argument. He draws a parallel between the two great stages of individual salvation, and the two great stages of the world's salvation. The analogy is most striking between Christ's work and Israel's mission. The law of development is identical in both cases, the phenomena are analagons, the stages answering, one to the other, as face to face in water. In the case of individual salvation, Paul argues Rom. v. 10, that "If when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life," i. e., by His resurrection. On the ground of that fact, Christ said of the reconciled believer,

"I WILL RAISE HIM UP

at the last day." John vi. 54. The death of Christ brings reconciliation to men, and the resurrection of Christ brings life and redemption from the power of death in the judgment day. In (Rom. xi. 15), when speaking of the salvation of the world, through Israel, Paul argues, "If the casting away of Israel be the reconciling of the world, what shall the receiving," or opposite of that, "be, but life from the dead?" i. e., "life proceeding out from the dead," as in the case of the resurrection of Christ. Just as Christ's resurrection brought new life to men, so Israel's resurrection shall bring new life to the nations, or the world. It is simply the further development of the same great thought in Peter's Pentecostal discourse, concerning the "times of requickening from the presence of the Lord," (Acts iii. 19-21). Delitzsch, Hofmann, Luthardt, Volck, Meyer, Koch, and Christiani, have all triumphantly expounded it. Who does not see the correspondence of the national to the individual stages of salvation? Of Israel's mission nationally to Christ's personally? If, when the nations were enemies to God. Reconcilliation by the gospel came to them through Israel's death, or casting away, much more, being reconciled, they shall be saved by Israel's life, in the hour of national judgment, at the end of this age. It is the climax of the apostle's argument, the whole eloquence of his deep insight into the ways of God. The necessity for Israel's resignation is grouned, not only in God's covenant with that people, but in the condition of Christendom at the end of this age, even after the gospel has gone to the nations. The blessing that then will come to the world

WILL BE MORE AND GREATER

than the "reconciliation" through death. It will be "life" through the resurrection, "life proceeding out of the dead;" the coming of the "first resurrection," and the visible kingdom of glory on earth, yet not without a preceding "tribulation" unparalelled since the world begun. (Dan. xii. 1-3.) The discussion Rom. v. 10 relates to individuals; that in Rom. vi. 10 to nations, and predicts the era of universal and national Christianity as such. The two great stages of salvation are, first, reconciliation through death, and last, life through resurrection, both individually and nationally, each marked by the Lord's appearing; in the first case, in humiliation; and, in the last case, in glory, each marked, in the first case, by Israel's humiliation and death, and, in the last, by Israel's resurrection and life. It is a wonderful argument. As Christ's death and resurrection determine the fortunes of His people, so Israel's death and resurrection decide the fate of the world.

"Life out from the dead!" It is the beginning of the world's glorification at Christ's second coming. Not, indeed, in the sense of annihilating the material theater on which the development of the kingdom of God has hitherto moved; not in the sense of an absolutely "new heaven and earth," which occurs later on,

AS THE CROWNING EVOLUTION,

but as the commencement of that outbursting power of "Life" which, carreering through a millennial age, ends at last in the final regenesis of all things. It is "life from the dead" in a spiritual sense, life in a national sense, life in a literal resurrection sense, life for the sleeping saints of God of both dispensations, and restored Israel in the front of all. Such honor does God put on His own covenant. Then, "at that time," when the "voice" shall thunder over Israel's valley of dry bones, the "voice" of the Son of God, and the "Spirit" shall "come from the four winds and breathe on the slain," Israel shall rise (Ezek. xxxvii. 7-9)! Then, "at that time," when "Michael stands up," Daniel's "people shall be delivered, as many as are within the Book," and, beside these, "many shall awake from among the sleepers of the earth dust" and be assigned to glory everlasting (Dan. xii. 1-3). Then, "at that time," this thrilling word shall be fulfilled, "Thy dead ones shall live; my dead body (Israel) shall arise. Awake! Sing! ye dwellers in the dust! for thy dew is as the dew of herbs, and the earth shall cast forth the dead!" (Isa. xxvi. 19). Then, at that time, "the face of the covering cast over all peoples, and the veil that is spread over all nations,"—the mortuary pall of unbelief

AND SPIRITUAL DEATH,—

"shall be taken away from off all the earth," —not in a "second death,"—but "in victory." (Isa. xxv. 7; Hos. xiii. 14; 1 Cor. xv. 54-55). "Israel shall bud and blossom and fill the face of the world with fruit." (Isa. xxvii. 6). Jerusalem, the "beloved city," (Rev. xx. 9), shall arise and shine under a new "sunrise," (Isa. lx. 1), and become a glory to the nations, and "the glory of the gentiles shall be unto her as a flowing stream." (Isa. lxvi. 12, lx. 10-22). A second deluge shall occur, —a deluge of salvation, "for the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the great deep." (Hab. ii. 14; Isa. xi. 9, and lxvi. 19). Then, the era of national Christianity, as such, shall have come, when the colossus of gentile politics and power has fallen, and Israel's King is enthroned as the "only potentate," "King of Kings," as "King of Nations," amid wonders of judgment and mercy unknown before; that blessed time when "the root of Jesse shall stand for an ensign of the peoples, and to Him the nations shall seek and glory shall be His resting place" (Isa. xi. 10), "the place of His throne," "the place of the soles of His feet" (Ezek. xliv. 7); when "reigning in Mount Zion and in Jerusalem, glory shall be in presence of His ancient ones" (Isa. xxiv. 23), "the Lord reigning over them in Mount Zion, from thenceforth, even forever!" (Micah iv. 7. Then, in that day of

EFFULGENT MANIFESTATION:

Arabia's desert ranger
To Christ shall bow the knee,
And Ethiopia's stranger
His Glory come and see.

With anthems of devotion
Ships from the isles shall meet,
And pour the wealth of ocean
In tribute at His feet.

Kings shall fall down before Him
And gold and incense bring,
All nations shall adore Him,
His praise all people sing.

For He shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion
Or dove's light wing can soar.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things! And blessed be His glorious name forever! And let the whole earth be filled with His glory! Amen and amen! May Joseph soon reveal himself to 'his brethren!' "

THE JUBILEE ON EARTH.

Thus have I endeavored to allow the Scriptures to interpret themselves, and thrown back the Pauline argument into the bosom of the prophecies whence it sprang. And, doing so, what we find is this, that the whole choir of prophets and apostles, led by Christ Himself, sing in unanimous chorus the coming of the kingdom in its earthly splendor only with the coming of the King Himself the second time, and with Israel's rehabilitation. What wonders will not that great event reveal! Great scholars have dwelt upon it with delight. "The confessors of Jehovah," says Delitzsch, "shall be waked from their graves, and form with the faithful living a glorious church. Here is the predicted first resurrection." So Weber, lifelong student of Israel's faith and hope, says: "The Jewish Christian Church shall again revive. From the dispersion shall the living and from their graves shall the dead be brought back to enjoy together in the Holy Land the promised glory of the Messianic age." And Dr. Fuller, with whom that accomplished exegete, Professor Volck, of Dorpat, agrees, adds, in his able comment on Dan. xii. 1-3: "Not merely those who survive the great tribulation shall be delivered, but also many from

THE SLEEPERS IN THE DUST

shall be awakened in order to enjoy the redemption." So have Davidson, Bleek, Hitzig, Drechsler, Kiesselbach, Dæchsel, Weber, Nagelsbach, Hofmann, Van Oosterzee, and others spoken; men of the most divergent theological views. And that illustrious scholar—the only man ever pensioned by the British Government for his scholarship—Dr. S. P. Tregelles, says, in his book on Daniel: "It is at the coming of the Lord Jesus that Israel is delivered. It is then, also, that the first resurrection takes place. And here belongs that promise, 'Israel shall bud and blossom and fill the face of the world with fruit' " (Isa. xxvii. 27-6).

I have said that the New Testament Kingdom of God, on earth, can not come in the shape foretold, until after Israel's conversion, and the coming of the Redeemer to Zion, and that this was the confidence of the early church. Is there anything in the Scriptures, outside the Pauline argument, to confirm this view? Not to enter upon the superabundant wealth of Old Testament prophecy, the New Testament itself presents no other conception of the future. The faith of those who waited for the "consolation of Israel," as Isaiah had predicted, grasped, not only an inward spiritual salvation, but also an outward temporal deliverance, in connection with the coming glory of Israel, and the safe possession of their promised land, under their Messiah's reign. To Joseph, the angel of the Lord announced, that the Virgin's

CHILD SHOULD BE CALLED "JESUS,

for he shall save his people from their sins." (Matt. 1. 21). To Mary it was said "The Lord God shall give to Him the throne of His father David, and He shall reign over the house of Jacob, forever, and of His Kingdom there shall be no end." (Luke i. 32-33). And Mary herself sings, in her sublime "magnificat." "My soul doth magnify the Lord, and my spirit both rejoiced in God my Savior. * * * He hath holpen His servant Israel, in remembrance of His mercy; as he spake to our fathers, to Abraham and His seed forever," (i. 54-55). Zachriah, in his "benedictus," celebrates not only present help for Israel, through "a horn of salvation raised up in the house of David," but a grander coming time of redemption from all external foes, even "that we, being delivered from our enemies, and from the hand of them that hate us, might serve Him, without fear, in holiness and righteousness, all the days of our life," (i. 67-75). Does this look like a carnal conception of the kingdom? It is the farthest possible from it. Does it throw the kingdom, promised by the prophets, into super-earthly sphere? There is nothing clearer than that the Messianic hope looked to this earth itself as the sphere of the Messianic royalty, in days to come, and Israel as the central people. When old Simeon took the infant in his arms, his swan-like song extols the child, not only as "a light to lighten the gentiles," but beyond that,

"THE GLORY OF HIS PEOPLE ISRAEL"

(ii., 32). Not once in Luke, not once in all the Gospels, not once in Acts, not once in all the epistles, nor once in the Apocalypse, does "Israel" mean the gentile church. Not once in sixty times throughout the whole New Testament, does it mean aught else than Abraham's seed, believing or unbelieving. If we gentiles who believe are called the true seed of Abraham and the true circumcision, it is only in the sense in which a David and Isaiah, a Simeon and Anna, were the same—a spiritual sense. But this does not obliterate the great antithesis, nor vacate the oath and covenant of God to the literal Abraham and his literal seed. A foreign grafted branch does not annihilate the tree.

In the parable of the nobleman who "went into a far country" to be invested with his royalty and then return to reign, destroying all his enemies, our Lord set right the false impression his triumphant march from Jericho had made upon the people, who "thought that the kingdom of God should immediately appear." He tells them it will not appear until the nobleman's "return." Plainer words we could not ask (Luke xix. 13). Israel's kingdom, the Kingdom of God, the kingdom of the heavens, can not come in its outward glorious form, until the present sojourn of Christ in heaven is ended (Acts iii. 19-21; Rom. xi. 26-27; Dan. vii. 13-14; Matt. xxvi. 24). And, as that promised glory on the earth is the millennial age, Christ's coming must precede that blessedness. It was expected to attend His first appearing. He tells them that it can only follow on his second coming. Again, in language

PLAIN ENOUGH FOR WANDERERS,

He assures the twelve Apostles that not before but only during the "Regeneration"—by which He means the "Times of Restitution" (Acts iii. 21), and at His own return from heaven—will Israel's kingdom come, and they themselves sit on their thrones. "Verily, I say to you, that, in the Palingenesis, when the Son of man shall sit on the throne of His glory, ye who have followed Me (now) shall also sit upon twelve thrones, judging the twelve tribes of Israel." Yea, more. "And every one"—Jew or gentile, who so follows me—"shall receive a hundred fold, with persecutions, now, in this present time, and in the coming age, shall inherit everlasting life." (Matt. xix. 28-29, Mark x. 30, Luke xviii. 29). And when the mother of James and John, ambitious for her sons' pre-eminence, petitioned Him, "Command that these, my two sons, may sit, one at Thy right hand, and one at Thy left, in Thy kingdom," our Lord arrests her motherly but ill-informed anxiety by saying: 1. That the kingdom can not come, save only after suffering, and they who share such honors must be first baptized with blood. 2. That the disposition of such dignities is reserved for God, the Father, not for Him; and 3. That unlike the gentile polity, he who would be the first must be a servant like the Lord Himself, and least of all. (Matt. xx. 20-29). His words are no repulsion of her hope as to the coming kingdom itself, but a check to her ambition, and instruction for her ignorance of what must intervene. Not only so In the strife among them, which of them

SHOULD BE ACCOUNTED GREATEST,"

He not only chides again their present wish, but turns their vision to the future full of hope, and says: "Ye are they which have continues with me, in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat, and drink, at my table, in my kingdom, and sit on thrones, judging the twelve tribes of Israel" (Luke xxi. 30). And, it is John, himself, who, years afterward, when wrapt in holy vision of the "Palingenesis," says, "I saw thrones, and they sat upon them, and the right of judging

was given to them; * * * and they lived and reigned with Christ a thousand years" (Rev. xx. 4). Not in heaven, but on the earth (Rev. v. 10). A kingdom coming only after "heaven opened," the King Himself descending (Rev. xix. 11)

Just before His death our Lord predicted Israel's present blindness, and their ultimate conversion. "Behold, your house, (no longer my Father's house') (John ii. 16), is left unto you desolate; verily, I say unto you, ye shall see me no more, until the time come when ye shall say, blessed is He that cometh in the name of the Lord" (Matt. xxiii. 39. Luke xiii. 35). A ray of hope gleams through the awful darkness of the curse. Plainly, three periods are mentioned here: (1) That of their then present beholding of Jesus with bodily sight, a beholding soon, alas, to fade away!

(2) A DAY OF FUTURE BEHOLDING

and believing welcome to their long-rejected King. 3. An interval of non-beholding, of blindness spiritual, and full of sadness fof the Nation. As surely as they saw Him and rejected Him at first, so surely shall they see Him once again, in penitence and faith, and hail Him with hosannas. Not less clearly did He predict the present dispersion of the Jews, their future redemption, and the restoration of Jerusalem. "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled. * * * And then shall they see the Son of man coming, in a cloud, with power and great glory. And when these things begin to come to pass, lift up your heads for your redemption draweth nigh" (Luke xxi. 24-28). Down to the coming of the Son of man, the Jews shall be dispersed, and unconverted, as a people—a state of things impossible in a millennial age. So long as the metallic image the Chaldean monarch saw shall stand, an image of the gentile politics and power on Israel's neck, and gentile feet upon their ruined city; so long as Israel's last oppressor rages undestroyed, the final Antichrist; so long the promised kingdom can not come. The "redemption" of the "converts from transgression" contemporates with the final rescue of the Holy City from the tread of gentile hoofs. Israel shall be regathered to their land. Jerusalem shall be redeemed. A Jewish-Christian church and nation shall be born. The kingdom then will come.

AND, AFTER HIS RESURRECTION,

six weeks having been devoted to special lessons in the things pertaining to the kingdom, was the Jewish hope of Israel's restoration quenched? So far from this, the disciples ask Him, saying, "Lord, wilt Thou, at this time, restore the kingdom to Israel?" To Pilate's question, "Art Thou a king?" He had answered yes, but said His kingdom was of heavenly origin. In three different languages his title, "King of the Jews," was written on His cross. And now that, by His resurrection, He has shown His majesty, they ask "Wilt thou, now, restore the kingdom!" The kingdom David spoke about, and Isaiah, Daniel, and Ezekiel have foretold? Wilt thou, now? Had He answered "Yes," He would have deceived their faith. Had he answered "No," He would have denied their hope. He does neither. They ask not shall the kingdom be restored? The prophets and Himself had settled that. But is it now, "at this time," to be re-erected? Are the times of the restoring and reviving now? He restrains their curiosity, and points them to the work that first must intervene in gentile lands, the preaching of the gospel, "beginning at Jerusalem" (Acts. 1, 6-8 Luke 24-47). What inference could be more clear than this, that, when this gentile mission is accomplished—not the world's conversion—but the witness of the gospel to all nations, then the end of this age shall come, and the times of Israel in the kingdom be inaugurated? (Matt. 24-14. Rom. 11-25).

And when the

ADVENT OF THE HOLY GHOST

was a living fact already, and not a thing still future, Peter, in that Pentecostal time lifts up his voice, and calls on Israel, as a unit, as a nation, to repent, alleging as the prophets all declare, that Israel's repentance brings Messiah back again, and restores the kingdom. He appeals to them by every designation, personal and national, covenant and theocratic, (1) to change their minds and wheel about, in reference to their slain Messiah, and be forgiven, in order that their risen king may be returned from heaven, and (2), that Messiah's sojourn there is temporary, lasting only as long as Israel's impenitence, and punishment endure. (3) That the promised "seasons of reviving" and the "times of re-erection," forespoken by the proppets, shall attend His second coming, as the prophets all declare. Like two great clocks that strike the same hour, one a moment just before the other, so these two marvellous events shall synchronize, Israel's repentance, and Messiah's reappearing in His glory. (Acts iii., 19-21. Rom. ii., 26). Between the departure of their King and the outpouring of the holy spirit; only ten short days intervene. Shall the interval between the next great Pentecost and His coming back, be a longer or a shorter time.

THE SPIRITUAL KINGDOM CAME

at once, with Israel's "remnant" then, converted from on high. Will not the outward glorious Kingdom come when Israel's remnant is a "nation," turned to Christ? The "Apocalypse of Jesus Christ" to John is in perfect harmony with all that we have said. A word is all that can be given to this most wondrous book. It is a "Book of the End-Time," its fundamental note being found in chapter i., verse 7, "Behold! He cometh with the clouds; and every eye shall see Him; and they also which pierced Him, and all the kindreds of the earth shall wail because of Him. Even so. Amen!" Its last note is the same. "Even so, come Lord Jesus!" (Rev. xx. 20). It is a book which follows the universal law of prophecy, and is not only thus "applicable" to the time when it was written, and to the general course of history, but is to be "interpeted" of the scenes and events that attend the second coming of the Lord—a book for all ages, past, present, and to come. The sealing vision (chapter vii.) refers to Israel of the End-Time, preserved from harm amid the storms of trumpet judgments soon to break. Chapter xi., the "crux interpretum," is a vision of Jerusalem in the end-time during the great tribulation under the last Antichrist. The 144,000 are the "our brethren" of chapter xii., the same as the "my brethren" of Matt. xxv. 40, and the "your brethren" of Isa. lxvi. 5, and are seen

ON THE EARTHLY MOUNT ZION,

with the Lamb, in chapter xiv. 1-5, after the trumpet-storms are over. They are the same company as the sun-clothed woman, or Daughter of Zion, in chapter xii. 1-6, the Jewish-Christian church of the end-time, and the same company as the cithara-players on the glassy sea in chapter xv. 1-4, celebrating there their final victory and blending it, in memory, with their first deliverance, singing "the song of Moses, the servant of God, and of the Lamb" (Deut. xxxii. 36-43, Isa. xxvi. 1-21, Rom. xi. 26-27). In chapter xix. the "beast," the last Antichrist is destroyed, Israel's last oppressor. In chapter xx. 1-6 Satan is bound, the blood-witness of Jesus share in the "first resurrection," and the kingdom of "the 1,000 years," the millennial age, begins. It is enough! All Old and New Testament prophecy is organized into unity in this book. What we read elsewhere we read here, only in symbolic dress—the gathering of the nations for the final struggle; the gathering in Palestine: Jerusalem and Zion, being the central point of Israel's last suffering and glory; the desert shelter during the tribulation; the appearing of the Lord Himself for Israel's deliverance and His judgment on His enemies; the close connection between Israel's conversion and the conversion of the nations; the deliverance on Mount Zion;

THE FIRST RESURRECTION;

the holiness of Israel in the last days; the erection of the glorious kingdom of Christ, on earth, with the "beloved city" as its middle point; and the great interval, the millennial age, consequent upon the appearing of the King from the "opened heaven," this interval followed by the judgment of fire upon Gog, the last resurrection, and the new heaven and earth. So does all prophecy, old and new, combine to one result, viz., the assertion of the preservation of Israel as a separate people in the midst, of the nations, so that, converted to the Lord, and re-established in their land, they may accomplish their divine mission to the world, when gentile times are ended, and take their place in the glorious kingdom of God on earth. Jerusalem, recovered from the dust, shall, by reason of the revealed presence of the "Glory," the personal "Epiphany" of Christ, become the sustaining center of the millennial "kingdom under the whole heaven"—her name "Jehovah-Shammah!"—"the Lord is There!" The heaven for height, the abyss for depth, the earth for breadth, and the mind of God for greatness, nor is there a higher, deeper, broader, greater delusion anywhere in the world than this, that the millennial age precedes the second advent, or that the Gentile church has taken Israel's place in the kingdom of God on earth! The popular idea that the world will be converted before Christ comes is a fiction. It has no warrant in the word of God,

NOR IN THE CREEDS

of Christendom, whatever it may find in post-millenial speeches, resolutions, commentaries, and dogmatics. Luther, Calvin, and Knox, all repudiated it, the first calling it "a falsehood forged by Satan to blind men to the truth;" the second saying "there is no reason to expect it;" the third adding, "it will never be done till the righteous King Himself shall appear." And so does all prophecy, old and new, support Paul's grand argument, that Israel's mightiest mission is yet future, and the world's conversion its most glorious result, at the second coming of the Lord.

The Spiritualizing Interpretation.—Justice to God's word, and those who share in such anticipations, requires me, to refer once more to that spiritualizing interpretation to which I have already alluded. Is it likely that such a mode of exposition,

so prevailing and full of years, has brought to light absolutely nothing only error? Assuredly not. Extremes must be avoided. We may not hold a realism that restores the "beggarly elements" of a Jewish pupilage, a carnal cult that perished in the death of Christ. The prophetic coloring, in which the worship of the future is described, must be modified by the better coloring the cross supplies, while still we must remember that the "vanishing away" does not destroy the covenanted right of Israel

OR DIVORCE THE "PEOPLE"

from the "land." To conclude, from the restoration of the Jews to the re-establishment of bloody sacrifices is as bad a logic as to conclude from the abolition of the sacrifices to the non-restoration of the Jews. Prophecy is not a ceremonial institution. Israel is more than typical, even a standing factor and the sustaining center in the evolution of the kingdom at its budding nodes. It will not do, therefore, to press realism so far as that while doing justice to Israel's hope, the "Church," shall thereby suffer and become the loser or be robbed of her true nature, mission, and relation to the world. No. It is certainly true that alongside the fact of Israel's hope there remains the equal fact of Israel's temporary rejection, and that, pending this interval of punishment and expectation, the vineyard of the kindom, in its spiritual power, has passed to the gentiles. We dare not deny this. The nations have received the message of "reconciliation" in large measure through Israel's national decease, and are now the broad field where the kingdom is domiciled in mystery, but still without a central local seat. God, in mercy, has "visited the gentiles," individually, "to take out of them a people for His name." Acts 15:14. It is no less true that "through our mercy" Israel is to "obtain mercy." (Rom. xi. 14 30 32.)

WE ARE DEBTORS TO THAT PEOPLE

in the deepest sense, and our imperative duty, to give them the gospel, is designed to hasten the coming of the Lord. It is decreed of God that Israel's conversion, through the missionary activity of the church (Rom. xi. 30-31), and some new Elias (Rev. xi. 5) shall occur immediately in connection with the coming of Christ from heaven (Acts iii. 19-21), the Redeemer's coming to Zion (Rom. xi. 26), the fulness of the gentiles (Rom. xi. 25), the destruction of Antichrist (II. Thess. ii. 8; Rev. xix. 11-15), a mighty outpouring of the Spirit of God (Zech. xii. 10-14), and the resurrection of the just (I. Cor. xv. 23; Dan. xii. 1-3; Rev. xx. 5-6; Isa. xxvi. 19-21); events all so closely connected that for us they are practically contemporaneous, crowded into one transcendent epoch of mercy and judgment, the open door to a new and better age; and to us an epoch not distant, if, as great scholars are thinking, the downfall of the Turkish empire will close the "Times of the Gentiles," and be the occasion of Israel's repossession of their lost inheritance.

Our duty is clear; even to give the gospel to the whole world, Jew and gentile, with unremitting zeal, and "provoke Israel to jealousy" (Rom. xi. 25, 11). Grafted into Israel's "root," we share the "fatness" of the root and the glory of the fruit. Israel's spiritual gods have become ours. Nor is there anything more precious, in all their blessings, than the possession by us of the "lively oracles" committed to their care and

THE "SPIRIT OF ALL GRACE"

so richly promised to them. Nothing can compare with the salvation that is in Jesus Christ—salvation from sin, the law, death, the grave, and hell, to the Jew first, and also to the Greek, unto all and upon all them that believe, for there is no difference. Spiritualism has its rights as well as realism, the inward essence as well as the outward form, and the first pre-eminent in every case. No conflict should be between them. Realism should not be conceived of, as if the Old Testament predictions did not, at the same time, forecast the abolition of the "middle wall" and the formation of the "church," the one spiritual body of which Christ is the head. True, indeed, it was a "mystery" veiled in all the prophets, but yet it still is there, and uncovered, now, in all its preciousness (Rom. xvi. 25; Eph. i. 10; ii. 12; iii. 4-9. Col. i. 26). What we are required to do, if just to God's word, is clearly to discriminate between "Israel after the flesh" and "Israel after the Spirit," the "Jew outwardly" and the "Jew inwardly," both the natural seed of Abraham—the one believing, the other not—and those gentile believers who are Abraham's spiritual seed, by virtue of their possession of his faith—in short, between "the Israel of God," who are one class, and the gentile "uncircumcision," who believe, and are another class, and contrasted with "the Israel of God," in the expression, "the many as walk according to this rule," in Gal. vi. 16.

WHAT IS COMMON

to believing Jews and gentiles, we must not forget. What is peculiar to Israel, as a nation, we must equally remember. Observing this distinction—of the first importance—spiritualism claims, and must receive, our heartiest support. It is the essence of the blessed gospel, the very life of our souls.

But, now, when the prophecy does not simply predict the inward salvation that renews, and sanctifies, and saves the soul, and fills it

with the hope of heaven, but describes decided facts foretold of Israel's mediatorship and mission to the nations; and, when, under New Testament light, it discriminates between "Israel," as such, the "church," and "gentiles," or the "nations," it will not do to take from Israel the rights devised to them in perpetuity and secured by unconditional covenant and restrict them to the "church" or abolish Israel's nationality. (Jer. xxxi. 36.) The covenant on which they stand is not the Sinaitic legislation, but the covenant with Abraham. (Gal. iii. 17.) The gospel is a part of that covenant, and powerless to annul one single promise, temporal or spiritual, of its own indenture. The Jews are

NOT CHILDREN OF MOSES,

but of Abraham, and "Jesus Christ was a minister of the circumcision for the truth of God to confirm"—not some, but all—"the promises made to the fathers." (Rom. xv. 8.) Luke i. 72-75: And this includes Israel's mission to the "gentiles," before, now, and hereafter. (Rom. xv. 9-12. Isa. xi. 10-16; lx. 1-22; lxvi. 5-13). Israel's primogeniture, calling, gifts, and throne. (Jer. iii. 16, Matth. xix. 28.)

This makes plain sailing for a homiletic application of prophecy on the one hand, and a true grammatico-historical interpretation on the other. Preach spiritual and glorious sermons if you will, and may with truth, from Ezekiel's valley of dry bones, or Zechariah's day of penitential sorrow for the Jew, or Isaiah's new sunrise over Jerusalem, or David's set time to favor Zion. Make the Old Testament language a divine terminology in which to shadow forth spiritual truth, now applicable to the church, but do not claim that this is its "interpretation," or that Israel's distinctive future as a nation is abolished because the Christian church exists. This will never do.

When, in that sublime overture of the Messiah, by Isaiah, the prophet bursts

INTO A STREAM OF CONSOLATION,

saying, "Comfort ye, comfort ye, my people, saith your God; speak ye comfortingly to Jerusalem" (Isa. xl. 1), and closes the oratorio with the words, "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem" (Isa. lxvi. 13), and all this in a vision "concerning Judah and Jerusalem" (Isa. i. 1). What he means is that, through God's compassion, the mourning captives shall leave the place where they hang their harps on the willows, and return to the very city whence they were cast out. "Spiritualize" it, if you will. "Apply," if you choose, to yourself, what is common to you and to Israel, God's comforting words in times of affliction. "Apply" it to the "church," if you desire. But do not seek "renovare dolorem" by telling us that God did not mean to deliver the fainting exiles out of the literal Babylon, and restore the outcasts, literally, to the literal Jerusalem, whence they were literally ejected! And when ordained to a richer fulfillment in years to come, and backed by another special prediction and promise that, in the days of the Messiah, the Lord shall "set His hand again, the second time, to recover the remnant of His people, and assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth," etc., (Isa. xi. 11-16), "apply" it—if, indeed, you so can amuse yourself—to God's deliverance of His elect, who are gentiles, in all parts of the earth, and

CALL THE ROUND WORLD "BABYLON,"

if you desire, but in the name of all that is good, outside an insane asylum, do not tell us that the "second time" means the return from Babylonian exile itself, and that the original march to Canaan was the "first time," the exodus from Egypt a "gathering" and "return" of "outcasts" to a land they never had seen, and from which they were never expelled! Call Canaan the "church," if you will, and Jerusalem the "church," and Zion the "church," and Israel the "church," and Jacob the "church," or, if you prefer it, "Christendom," but again, in the name of all that is sane, leave us our senses, and allow us to believe that God, the almighty, unwearied, unfainting, and everlasting God has linguistic power enough left to say just what he means, and in terms, too, that a child can understand! I insist on the words of Delitzsch, "Application is not interpretation. Anwendung ist nicht Auslegung!"

How far soteriology and eschatology are to be distingugihed, and how far Israel's place in history is stipulated for in the plan of God we are bound to know. The spiritualizing gentile may as little dissolve God's kingdom into mere "inwardness,"

AS THE CARNALIZING JEW

may petrify it into mere "outwardness." It has an earthly and material, as well as heavenly and spiritual, side. It has a body as well as a soul, and will have a fixed and central seat, as well as lasting name. Herein we agree with that deep word of Œtinger, "Corporeity is the end of the ways of God." The world's transfiguration must come, nor may we disturb the modalities of either the catastrophe or the evolution by our interpretation, but leave them just as God Himself has pre-determined them. The time is passed for us to teach, as did Origen and his school, that "the divine promises

pertain to nothing earthly," and that "spiritual blessings alone are of any importance." Christianity does not abolish nationality any more than it abolishes husband and wife, or the distinctions of sex, save in the spiritual "image" of God, and in "the children of the resurrection." Throughout the whole Scripture the antithesis between "Israel" and the "nations" is unclouded and unconfounded. It makes the Apocalypse of John just what it is, a beacon's blaze, and, apart from this distinction, it is dark and undecipherable as a sphinx. The work of Lemisch, uttered long ago, that "the Apocalypse is a hieroglyph whose Champollion has not yet appeared," is true no longer. "Israel" is that interpreter! What elsewhere is uttered to the ear in terms of unadorned and naked prophecy, is here offered to the eye in gorgeous images of terror and of glory. It is Israel to the front in the final development of the kingdom of God!

THE FINAL STRUGGLE—VICTORY!

No obscurity need overhang the necessity for Israel's historic mission in the future. It is God's appointment, and that is enough for us. The foretold condition at Christendom at the end of our age will justify it. We glean a light already from the prophecies, and our Savior's words in reference to the closing of the gentile times, as also from Paul's words in reference to the "Fullness of the gentiles." A certain time has been measured off for the proclamation of the gospel as a testimony to the nations, after which judgment comes. The gentiles will not be cast out of their possession, but there shall be a "falling away" from the truth of Christ, under the careering "spirit of the age," and a "man of sin," an "Antichrist," be revealed, in whom the whole God-opposed energy of these closing times shall be concentrated. Our Lord Himself, His apostles, and the prophets have all told us this. In language too plain to be misunderstood we are apprized that when these two concurrent and contradictory facts appear in history, viz: the wide extension of missions and increasing lawlessness and unbelief in Christendom, the "end" of this age is near. And

WARS, CALAMITIES, AND EARTHQUAKES

will attend the evil days (Matt. xxiv. 7-14). Out of this "falling away" troublous times shall come. The true church will then have no quiet resting-place among the nations, and the Lord will stoop to her deliverance and lift her to Himself. But the kingdom of God on earth is not abolished by the judgment. Israel, perforce, must be summoned as a last reserve, and, purged by conflict, be carried into victory. The church will share in this. It is the way of God, both sovereign and unsearchable, the wisdom of His undirected and uncounselled mind (Rom. xi. 34, Isa. xl. 12-17), and they who are "expecting Jehovah" shall not be disappointed (Isa. xl. 31). In that eventful hour, when the last "adversary" of Israel "invades the land like a flood, the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion, clothed with the garments of vengeance, and clad with zeal as a cloak" (Isa. lix. 16-21, Rev. xix. 11-16). Then, "smiting through kings, in the day of his wrath" (Psalm cx. 5), "the judgment shall sit," (Dan. vii. 26), and

THE COLOSSUS OF GENTILE POWER

go down and "become as the chaff of the summer threshing floor," (Dan. 2, 36), and the sovereignty be transferred to Israel's King and His saints. "The kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." (Dan. 7, 27, Rev. 15, 4).

"And the seventh Angel sounded! And there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and His Christ, and He shall reign forever and ever!" (Rev. xi. 15). The Lord hasten it, in His time!

IMPORTANT EXEGETICAL PAPERS.

THE VOICE OF EUROPEAN PROFESSORS.

The following important letters from old-world professors, in addition to that of Professor Godet's, were laid before the conference by Dr. West, who had with much pains secured and prepared them in translated form for this occasion (see note p. 215):

BARDEWISCH, OLDENBURG, Oct. 3.—The Rev. N. West, D. D., St. Paul, Minn. My esteemed brother in Christ: I thank you very much for your valuable letter, in which you allude so kindly to my book on the "Millennial Kingdom." It is a great encouragement to me to learn that my labor has been of any benefit to you and assisted your progress in the perception of the truth contained in the prophetic word. With this letter I venture to send you two productions of mine, neither of which have as yet gone to America. From these you will learn what answer I would give to several of the important questions you ask. With all my heart I wish you the Lord's blessing for the approaching conference in Chicago. May it serve to disseminate a better understanding of prophecy in your far circles of Christian life and civilization. Though absent from you in body, I shall be with you

in spirit, beholding your joy and sharing in the same, while offering with you, and for you, my prayer. My answers to the four questions you have submitted you are at liberty to communicate to the conference, if deemed desirable. These answers are:

1. In view of the predictions found in the Scriptures,

IT IS AN ERROR TO SUPPOSE

that the world, in consequence of any increasing progress in the propagation of the Christian faith, will thereby be transformed into the promised kingdom of God on earth. On the contrary, at the very time when the gospel is preached as a testimony in the world, a "falling away" from the Christian faith will prevail, as even already we see it in the principal countries of Christendom, and this will continue as the gospel advances until, in the closing scenes of our age, out of this apostasy, the Antichrist, the "man of sin," predicted in II. Thessal. ii. 1-12, is revealed, whom the Lord Himself consumes with His judicial breath, and destroys with the brightness of His presence. Then, upon the ruins of the Antichristian kingdom, the kingdom of righteousness and peace, will arise.

2. As to the outlook in Europe and the East. In Europe, the two great enemies of the gospel are constantly gaining in power, viz., (1) a superstitious extra-belief (aberglaube) on the one side, as in popery, and (2) a positive and demonic unbelief (unglaube), or infidelity, on the other, whose extreme is represented by socialism. Nevertheless it remains true, as our Lord predicted, that, side by side

WITH THE TARES AND WEEDS,

the wheat ripens also. In the Orient, the steadily delapsing progress of the Turkish Empire, seems to indicate the nearness of a great convulsion. The important question that is now forced upon us is whether, if this empire—of which Palestine is a province—should perish, the "times of the gentiles" within which "Jerusalem is trodden down of the gentiles," according to our Lord's word, shall reach their consummation; and whether, when Turkish tenure is gone, this city will again be taken possession of by the Jewish people. See Luke xxi. 24; xiii. 35. This would be a grand prognostic of the nearness of our Lord's advent and of the coming kingdom of glory on earth.

3. Not by means of the coming of the Lord, nor as a consequence thereof will the Jewish people who shall have returned to their fatherland, be converted, but closely before that coming, and not alone by our mercy, but by a new Elias (Mal. iv. 5, Mark ix. 12). Thereafter this people will have to experience the enmity of the Antichrist they make for themselves, and who will set up the horror of desolation in the holy place. Protected against him, in a refuge where God shall lead them, as once before,

GOD'S SEALED AND CHOSEN ONES

shall be sheltered during the storms and judgments of the last great tribulation, with all the faithful everywhere, and be led, at last, by their returning Lord into the kingdom of His peace.

4. The coming of the Lord is the one great hope of the faithful. This coming can be accelerated by the promotion of missions, for only then the Lord returns, when the gospel of the kingdom has been preached (in all the world as a testimony to all nations Matt. xxiv. 14, Rev. x. 7-11, xiv. 6). The hope of our Lord's return is, moreover, a great incentive to holiness, for whoever entertains and cherishes such a hope will "purify himself, even as Christ is pure," that he may be counted worthy to escape whatever comes to pass" in those awful future scenes, "and to stand before the Son of man" (Luke xxi. 36).

Again, dear brother, wishing you much blessing for the coming conference and its deliberations, I abide yours, in the unity of faith.

A. KOCH.

Rev. N. West, D. D.—My Esteemed Brother in Christ: Your welcome letter has reached me. After having accaccomplished my day's work I make use of the evening hour of leisure to reply to the same, and take up the questions which so deeply touch the Christian hope, and to which I have turned my attention for many years, and to which I yet devote my thoughts with much partiality. I still believe that the answers to these questions, which I have already given in my book, "Chiliasmus," to be correct and correspondent with the holy word of God in his Scriptures of the Old and New Testaments.

Answering your inquiries in succession I deem it pre-eminently: 1. A necessary part of the hope of the New Testament Church that the Lord will again reveal Himself, and in personal visible glory, to establish His Kingdom on earth. While the life of the children of God is at present "hid with Christ in God" it is, nevertheless, destined one day to be apocalypsed outwardly in glory with Christ at the "manifestation of the Sons of God," and that on the earth.

2. This kingdom of glory is inconceivable before the coming of the Lord. The Old and New Testament alike teach us this. In the Old Testament the time of the kingdom of

glory on earth is pre-conditioned by the revelation of Jehovah

AS JUDGE OVER THE WORLD,

or gentile power, and as the Redeemer of His people from its might. This time is called the "Day of the Lord, "Yom Yehovah." What, however, in the Old Testament is called the "Day of the Lord," or revelation of Jehovah at the close of the present æon, this, in the New Testament is called the revelation, or "Apocalypse of Jesus Christ," in which, as the "Maleach Habberith," or "Angel of the Covenant," the Lord Himself, who has once come to His people, will come again in another "fulness of time." (Does not this account for a great part of the angelology of the Apocalypse, where the Lord Himself is personated by an angel, as, for instance, in the case of the rainbow-crowned and solar-faced angel (Rev. x. 1), the sealing angel (Rev. vii. 2), the cloud-seated and golden-crowned angel (Rev. xiv. 14. Compare Matt. xxiv. 30-31, N. W.).

3. The advent of the Lord will occur, not before, but in connection with the "national conversion" of Israel. For this conversion it is our imperative duty to pray. Impossible that we can pray, with intelligent fullness of petition, "Thy kingdom come! Thy will be done on earth, as in heaven!" without thinking of Israel who must yet learn to cry "Blessed be He that cometh in the name of the Lord!" And this is Israel's preparation for the appearing of their long-rejected King. Only, I would not like to speak of

"NATIONAL RESTORATION," FIRST,

inasmuch as merely human hopes and expectations could easily be brought into this connection, but I would rather express myself thus, viz.: that Israel, one day will, penitently and believingly, look upon Him they have pierced, in order to take their national place in the kingdom of God on earth as a converted people.

4. Since the ascension of the Lord we stand in the "Last Days" waiting for His coming again, according to the words of the angels. For this return, also, the church is bound to pray; yet not forget that the Father has reserved to Himself the determination of the "times and the seasons," yea, of the very "hour." We are bound, also, to observe the "signs of the times," which are to instruct us how near we are to that moment when we shall "lift our heads, for our redemption draweth nigh." And, finally, we must keep ourselves from losing interest in the work which the present time devolves upon the Church, and avoid all sentimental expectations of the future.

5. The opinion that the millennium has already gone by I regard as entirely adverse to the sacred Scripture, and I think I have easily proven it, in my work on Chiliasm. We may, in truth, apply what the prophets have said in regard to Israel's future, to the Christian church of the present time, for all believers are, indeed,

"THE PEOPLE OF GOD."

But, on the other hand, we must never forget that the fulfillment of the Old Testament promises, as this lies before us, now, in the Christian church, is only spiritual and preliminary to a greater fulfillment yet future, embracing Israel's inheritance. That perfect fulfillment, for this world's history, will come only with the coming of Christ. To acquire a complete picture of the future, promised in prophecy, we must combine the first and second comings of Jesus. The millennial age, which commences with the yet future "Apocalypse of Jesus Christ," closes with the last judgment of the world, and with the creation of a "new heaven and a new earth," into which the redeemed will pass over, and find their eternal home.

Accept so much, my dear brother, in response to your welcome communication. I shall rejoice if, in any way, to you, or your dear brethren, these few words shall be of any service. May the Holy Spirit guide your deliberations! Let us remain united in the prayer, "Come, Lord Jesus!" and, meanwhile, work, yea labor, for Him with all our might as long as He lets us live. With a brotherly greeting, yours, ever, in Christ,

VOLCK, Professor.

University of Dorpat, Russia, Oct. 14, 1886.

FROM DR. FRANZ DELITZSCH.

My Dear Brother in Christ: * * * We are agreed in this, that the temporal history of the world closes with a time of complete victory and glory for the church. The prophets can not be understood apart from this supposition. It is true, as you intimate, that the prophetic word of the Old Testament does not separate the "Here" from the "Beyond," "Time" from "Eternity," and that to acquire a Christian hope a spiritual transformation is needed. But, on the other hand, there are predictions of the "Last Things," for example, of the return of Israel to their fatherland, as also of their rehabilitation, and of the future blessedness and peace of that land, whose spiritual interpretation would be a distortion (Verdrehung) of their original meaning, a flat negation of what is said. If we admit that the gospel will finally subdue the hearts of men, and that even the Jewish stony heart will melt, then we admit, thereby, that history will run out into a relative victory of the good over the evil. I say relative, for the ultimate

separation only comes as the consequence of the final judgment of the world.

The New Testament Apocalpse represents the "Eschata" in their future successive temporal order and relations. It is, in this respect, the key to the

ENTIRE PROPHETIC WORD:

for example, in the beautiful prediction (Isa. xxiv.-xxvii.) "libellus apocalypticus," which lifts itself up even to the destruction of death through victory. The triumph and the glory of that time form the millennial age. I believe in the literal reality of this apocalyptic picture without pressing slavishly the letter. (See 1 Cor. xiii. 12.) I am, therefore, a Chiliast, but the "Damnamus" in the seventeenth article of the Augustana does not hit me!

According to Apoc. xix. 11, etc., the parousia of our Lord precedes the millennium (xx. 1-6). He comes and destroys the Antichrist (Apoc. xix. 19-20; xiii. 1-6-7; 2 Thess. ii. 8; Isa. xi. 4). Then Satan is bound and a Sabbath-time, a "Sabbatismos" (Heb. iv. 9), begins which is the prelude to a blest eternity. But even this blessed time of peace is interrupted and declines. Once again the power of the wicked one rages against the kingdom of Christ on earth, and now, finally, all temporal history closes with the judgment of fire upon Gog, and with the general resurrection. At this point the Apocalypse says nothing of the parousia of the Lord, but we know that the final advent of the Lord, as judge of the world, connects itself with what we read in Apoc. xx. 9-15.

You refer me to Apoc. xx. 4-6.

IT MUST BE CONFESSED

that upon a comparison of this passage with the words in Isa. xxiv. 23, "The Lord of hosts shall reign in Mount Zion and in Jerusalem, and in presence of His ancient ones shall be glory;" and also with Isa. xi. 10, "It shall come to pass, in that day, that the root of Jesse, which standeth firm for an ensign of the peoples, even unto him shall the nations seek, and glory shall be his resting place"—it is presupposed that the Lord will descend from heaven and show Himself in "glory," and that he will wield His sceptre over the earth, as declared in Psal. cx. 2-3, (and where else than in the holy city?) and, according to the Apocalypse, be surrounded by the risen martyrs of the Antichristian time of persecution, whom He has counted worthy of a part in the "first resurrection," (Rev. xx. 5, Isa. xxvi. 19), and who sit with Him as His assessors; while, on the other hand, the "rest of the dead ones live not again until the thousand years are finished." (Apoc. xx. 5; compare Isa. xxvi. 14).

It does, indeed, seem so. But is it conceivable that the glorified Lord will permanently dwell upon the old unglorified earth? Is it conceivable that the Risen One will continuously associate Himself with men who still have "flesh and blood," which "can not inherit

THE KINGDOM OF GOD?"

Bengel could not conceive of that, and as little could Jacob Bohm, the Teutonicus Philosophus, whose tendency was realistic and whose mind was also given to mystery. I have always preferred the exegesis of Bengel, according to which (Apoc. xx. 4) "they lived and reigned with Christ a thousand years," indicates a reigning of ascended risen saints who rule, with Christ, from heaven. The view that our Savior will set His throne in the Jerusalem of the old unglorified earth, and rule from there, seems to me a crass Chiliasm. And, although I am a friend of Israel, yet Christ, exalted to the right hand of God, is to me so much a supernatural son of man that I believe in no reproduction of the Old Testament earthly national theocracy.

Perhaps, dear brother, you may receive but little or no advantage from these lines, sketched by one who is already overburdened. Yet, if you will continue to ask of me I am ready to answer, although it may be not entirely as you might desire. For, we know in part, and prophesy in part, but when that which is perfect is come, that which is in part shall be done away. "For now we see in a mirror, darkly; but then, face to face. Now, I know in part, but then shall I know even as also I have been known," (I. Cor. xiii. 9-10-12. Faithfully Yours. FRANZ DELITZSCH.

University of Leipzig, Germany, Oct. 10, 1886.

The following notes were appended to Professor Delitzsch's letter:

[NOTE A.—The seventeenth article of the Augustana—i. e., of the Augsburg Confession—is, "Damnamus et alios, qui nunc spargunt Judaicas opiniones, viz., quod, ante resurrectionem mortuorum, pii regnum mundi occupaturi sint, ubique oppressis impiis," i. e., "We condemn others, also, who are now spreading abroad Jewish notions, to wit, that, prior to the resurrection of the dead, the righteous shall possess the kingdom, the wicked being everywhere put under foot." Of course, this "Damnamus" does "not hit" the gifted author at Leipzig, nor any premillennarian, anywhere, Lutheran or Reformed. The "Damnamus" is a clear blow at post-millennialism of every kind, be it coarse or fine, be it Jewish or Whitbyan. Melanchthon, in "Variatio," tells us it was levelled at the Anabaptists and Munster men, who believed that, by revolutionary

means, the kingdom should be set up in this present age, i. e., "before the resurrection." It strikes also the later "Fifth Monarchy men," in Cromwell's time. It "hits" every theory that makes

THE PROMISED KINGDOM

of glory, on earth, come "before" the coming of Christ, at which time the "resurrection from the dead" occurs. Says Dr. Koch: "Even the finer form of false Chiliasm, according to which church action is gradually and peacefully to sanctify and transform the world into the glorious kingdom of God 'before' the second coming of Christ is condemned, not only by the Augustana, but by the Apocalypse and the whole word of God. According to the Apocalypse and our Lord's Olivet discourse, wickedness and lawlessness do not decline in the course of history, but rather ascend to their fearful Antichristian height, while on the other hand the church is tried and purified." Lange as pointedly says: "The Augustana negatives the assumption of a millennium before the parousia." Richter adds: "There is not a syllable in it against a true, but only against a false Chiliasm." Steffann, in his book, "Das Ende," avers: "Not those who reject a millennial kingdom, but we who teach it as coming after the resurrection, stand upon the Augsburg confession." "What that article condemns," says Rinck, "was a demonic caricature of the hope of the oldest of the church fathers." "With deep insight," says Ebraid, "the reformers saw through the fundamental falsehood of the false Chiliasm, which held a millennium could come

BEFORE THE RESURRECTION."

A careful study of the reformed symbols and of the Westminster standards of faith in the light of history, will show that all these creeds struck at the false Chiliasm only to protect the true.—N. W.]

Note B—The view of Dr. Delitysch is that of Auberlen, viz. that the Risen Bride is retired into the seclusion of heaven, and from there rules, with Christ, over the earth during the millennial age. It was Bengel's, indeed, but based by him upon the doctrine of a double millennium, or two millennia, which, by reason of the absence of the article in Apoc. xx. 2, he thought he saw in John's description: (1) the first millennium being that of the imprisonment of Satan, reaching from the overthrow of Antichrist to the destruction of Gog; (2) the second millennium being that of the reign of the risen martyrs in heaven, reaching from the unchaining of Satan to the general resurreetion. But, for this double millennium Delitzsch assures us properly there is "no Scripture proof." (Eibi—propih—Theologie p 137). The venerable and beloved author of the above letter will agree with us, moreover that, so far as conceivability is concerned, the difficulty of conceiving "how" a thing can be, though a hindrance to understanding and a barrier to faith in some respects, is no bar to the fact itself, for mystery meets us everywhere. (John iii. 4, 9. iv. 9. vi. 42-52; I Cor. xv. 35). "How can these things be?" "How are the dead raised, and with what body do they come?" Theurer has most aptly said, "It is not always true that what is most conceivable is most probable. The fulfillment alone will bring us the surprising solution."

EBRAID FINDS NO DIFFICULTY

here, but holds that "just as, after his resurrection, the risen Lord remained forty days on the earth, the Glorified one among the unglorified, so shall the church, triumphant, rule over the earth throughout the long period designated by the mystic number, the thousand years." He supports this by reference to the visit of Moses and Elias on the mount, and the many who rose at the first coming of Christ and went into the Holy City and appeared to many." (Luke ix. 28-31. Matt. xxvii. 52-53). And Richter has said, "The risen saints are not to be secluded in heaven and hid in God, but openly apocalypsed at the manifestation of the sons of God, in their glory, when earth begins to put on her pristine beauty for then heaven is on earth, and earth has become heaven. As certainly as Christ, the Risen one, was among the not glorified during forty days, so certainly shall the many who are risen with Him be, like Him, among those not raised. Jerusalem shall again be the central seat and city of the kingdom of Christ during the thousand years, as so often promised in the Old Testament. The Apocalypse presupposes the prophecies of the Old Testament concerning the glory of Israel and Jerusalem in the last time."

There is another view, as to the habitat of the bride, in her glory, viz.: that during the one thousand years Christ and His glorified church will dwell in the high pavillion-cloud, the Shekinah-glory in the heavens shining over Jerusalem below, as Isaiah is thought to intimate (Isa. iv. 3-6); Christ and His bride descending to earth, first of all, at the close of this period, on the new heaven and earth, described by John (Rev. xxi. 1-2). This view has a number of advocates.

THE THIRD VIEW IS

that the habitat of the bride, or risen saints, is on the old earth, but glorified or transfigured in part, as was the Mount of Transfiguration, by means of the glory of Christ. And yet more, there will be a physical transfiguration of Jerusalem and the Holy Land, both becoming as Eden. Jerusalem will be

enlarged, broadened, and adorned, as Isaiah and Ezekiel depict it, and Justin and Irenæus both held. Luthardt informs us that this view has the suffrages of the preponderating number of special investigators. Kliefoth and Keil would identify the millenium and the new heaven and earth, but this involves us in self-contradictions, and contradictions of Scripture as great as does the view of Augustine, or of Hengstenberg, or the Preterists, or Whitby, who regard the millenium as past, or present now, or yet to come before the resurrection. Against all such preadvent millennialism, that of Whitley, Brown, Glagow, and others, the "Damnamus" of the Augustana is leveled as are, impliedly, all the reformed symbols.

With the protest of Dr. Delitzsch against a reproduction of the Jewish Old Testament, earthly and national theocracy, we all most cordially sympathize. But the difficulty felt by Dr. Delitzsch seems to rest upon the assumption of the unglorified condition of the whole earth during the 1,000 years. It is true that the "new heaven and earth" (Rev. xxi. 1) come

ONLY AFTER THE JUDGMENT

by fire on Gog, which itself follows the millennium. But it is equally true that Isaiah perspectively covers the whole millennial age, and the New Jerusalem state, by this one designation, "new heavens and earth," (lxv. 17). It is the manner of the prophets to first strike the ultimate end, in a general expression covering the nearer end, and then, coming back to a point this side of it, travel up to that end, and vice versa (Isa. xl. 1-11, xi. 1-16). We see this especially in the Apocalypse. And it is no less true that Paul and Peter both assure us that a cosmical regeneration begins at the second coming of Christ (Rom. viii. 21; II. Pet. iii. 13. If we take the "conflagration" as the analogue of the "deluge," as Peter, building on Isaiah does (II. Peter iii. 4-7), all is clear. This would remove the difficulty felt by Bengel, and others of his school, and to which Dr. Delitzsch alludes, as to the habitat of the bride. Dusterdiech, referring to this, says: "Correctly do the Chiliasts interpret Apoc. xx., 1-6, when they reject the fond and favorite 'recapitulation theory' and allow the 1,000 years' kingdom to remain in the place where it is found in the apocalyptic picture of the whole end, as Justin and Irenæus did. Both these fathers take the 1,000 years in their literal sense. And more correctly do they interpret than Auberlen who, from the assumption that the not yet glorified earth can not be the abode of the glorified church, concludes that believers who come forth with Christ from their invisibility in heaven shall be

CLOTHED WITH GLORIFIED BODIES

and then return with Christ to heaven, from there to rule over the earth; thus disregarding the contradiction of this view in Apoc. xx., 9. And more correctly have the old Chiliasts viewed the chronological matter of the 1,000 years than Bengel, who thought he discovered two periods of 1,000 years each, the one beginning with the destruction of the beast and binding of Satan, the other with the letting loose of Satan and ending with the end of the world."

It is true, indeed—and we feel it so—that we "prophesy in part" and "know in part" now, and much of the future lies in shadow. An inspired apostle could say this. And where God has not spoken man may not speculate. Our intellectual mirror is not brighter than the gospel, or prophetic "glass," into which we look even now, as into a "riddle," *en ainigmati* (I. Cor. xiii. 12). But yet some splendors of the coming age are shimmering there, like some bright sea of glory in the distance; some grand outlines of "the glory ready to be apoclypsed in the last time." (I. Peter i. 5). Von Hofmann,

THAT EPOCH-MAKING SCHOLAR,

has clearly shown that Canaan, after which, made heavenly, the patriarchs sighed, will be physically transfigured at the coming of Christ, and Koch has triumphantly defended Hofmann's exegesis against Keil's great effort to disparage it, as also against Strobel's later strictures. It is bound up with our Lord's answer to the Sadducees, out of Moses, in proof of a literal resurrection of the dead, and has the closest connection with the promise of "the land" to Abraham himself and to his seed forever. (Exod. iii. 2, 6, 8; vi. 4, 8. Acts vii. 5. Matt. xxii. 23-33.) Lange insists upon "a gradual cosmical process of regeneration" beginning at the advent, when the glorifying spirit of God passes over, in His energy, at the resurrection, from the spiritual to the material side of the kingdom on earth, a process whose completion is crowned by the last mundane catastrophe, and issues in the "new heaven and earth," at the close of the 1000 years. Christlieb calls it "a grand and gradual progressive process of the world's renewal, ultimating in the new heaven and earth, it being God's will that His glory should dwell in the whole creation." Professor Volck, like Hofmann, Koch, and many others, rejects Keil's view, and teaches "a glorification of Palestine before the final judgment, the prelude of a future perfect transfiguration of the whole

earth." "The earth, not heaven," says Luthardt, "is the abode of

THE GLORIFIED CHURCH.

There shall not be one part of the church, the gentile part, glorified in heaven, and another part, the Jewish part, glorified on earth. The church shall be one, with the Lord, returned to earth, and in her midst, as the sun and temple in the new Jerusalem. They who suffer with Christ here, shall reign with Him, upon the scene of their sufferings. The distinction still obtains between the glorified church gathered around her Lord, in her glorified place on earth, and the outer unglorified humanity still liable to sin and death, yet freed from Satanic dominion, and subject to the dominion of Christ and His church. Before her the nations shall bow in obedient recognition of the authority of Christ, during the millennial age; one of the great world-æons which belong to the kingdom of God." In like manner, Rothe says, "The apostles describe the coming kingdom on earth as a Sabbatism, a glorious rest for the people of God. James calls it a Basileia God has promised to the poor, rich in faith. Paul loves to picture it as "a reigning together with Christ" in the resurrection. The Apocalypse exhibits co-regency as the chief element of blessedness in the Chiliastic kingdom. The redeemed reign with Christ on His throne, have power over the nations, and participate in judgment of the enemies of their Lord."

The support this view has received

FROM SO MANY PRINCELY SCHOLARS

will justify, without trespass, in a theme so full of interest, a few words more from its defenders. That incisive exegete, Professor Schmid, of Tubingen, says "The judgment at the second coming of Christ must be distinguished from the one at the close of the 1,000 years. By means of the former, the "regeneration," (Matt. xix. 28), is brought about, which coincides with the commencement of the coming age, and the "redemption" of the creature in the sense of Rom. viii. 18-23, and the "restitution," Acts iii. 19-21, and "resurrection" unto life, the righteous shining in the kingdom, (Luke, xiv. 14, Matt. xiii. 43, Dan. xii. 1-3, 1. Cor. xv. 40-57)." Stockmayer holds the same view, and, tenderly as beautifully says, "To see Jesus and behold His face—face to face—is the longing of all believing souls. A day is coming when this longing shall be stilled, in a way surpassing all human thought, the day of the wedding of the Lamb in glory, the ceremonial day of the Bridegroom with His loved and loving bride. The attainment of this end has for its presupposition the glorification of the bride through her resurrection and the transfiguration of the living saints. But the Lord comes, not only as a Bridegroom, but as a Warrior—King, the King of kings—to overthrow the whole anti-Christian power of the world, and

ESTABLISH HIS VISIBLE KINGDOM

on the earth, in which the risen saints shall reign with Him, 1,000 years, as priests of God and of Christ." Orelli, who has written so well on Messianic prophecy, has argued conclusively—as also Kuenen, who saw the matter, did—that Ezekiel's last eight chapters can not refer to the restoration of Israel from Babylonish captivity, nor to our present church-historical period, nor to the eternal state, but to a period intervening between the church-historical and the ultimate goal. And Hofmann holds that Jerusalem, the "Beloved City," Jerusalem made glorious at the coming of Christ, and increasingly glorified, passes over into the new heaven and earth at the close of the one thousand years. Still further, Volck has ably shown that this intervening age, described so gloriously by Ezekiel, corresponds to the one thousand years in the Apocalypse of John, and identical with the "multitude of days" in Isa. xxiv. 21-23, and the "many days" in Ezek. xxxviii. 8, bounded by precisely the same events, viz., the judgment on the Antichristian and Satanic powers at the beginning, and the judgment on Gog at the end, Israel's glory lying between. He says: "Ezekiel's prophecy differs from pre-exile prophecy in this, that while the glance of the latter reaches, as in Isa lxv. 17, to the nearest impending catastrophe behind which the glory centers, Ezekiel's glance not only reaches as far, but overshoots that entrance and stretches to a greater catastrophe

AND A RICHER GLORY

still more distant; so that what in pre-exile prophecy appear as the end of the world-course, appears in Ezekiel as the beginning of a new and final age. Ezekiel's prophecy throws great light on the partial obscurity in Isaiah's prediction (Isa lxv. 17, etc.), in so far as that oracle does not clearly show us the mode of transition from one phase of the complex end to the other, in the distant perspective, the mode of transition from the millennial age and Israel's glory, to the final and entire new heaven and earth, or the New Jerusalem in eternal glory. For since the judgment on Gog comes "after" Israel's re-establishment (Ezek. xxxvii. 1-28), and "many days after" the judgment on the nations which precedes that establishment (Ezek. xxxviii. 1 8), and so, lies on the other side of the world's course to which Israel be-

longs, we are obliged to recognize the judgmen on Gog as the mode of transition from the millennial age to the final new heaven and earth. That is the end of the *Rav Yamim* of Isa. xxiv. 30. And just as Ezekiel's Apocalypse was a further development of all pre-exile prophecy, so John's Apocalypse is a further and final development of all Old and New Testament prophecy preceding. It separates the ages and the ends by a clear and

INDUBITABLE LIGHT.

(Apoc. xx. 1-15). Keil's and Kliefoth's identification of these two different ages cannot be maintained, and we must hold to the view of Hofmann and others, as above stated. Heaven and earth are ever coming nearer, and one day will unite, God "all in all." Lister, Fellow of the Royal Geological Society of Great Britain, in his "Physico-Prophetical Essays," has endeavored to show the geological changes and convulsions that, according to the prophets will occur at the second coming of Christ, and make for the transformation of the Holy Land. What he teaches is in perfect harmony with what the venerable author of the above letter so beautifully says on Psal. lxviii, 16, viz, that in the day of future glorification the material will correspond to the spiritual, the outer reflect the inner, the phenomenal, the essential: "die Aussere dem Innern, die Erscheinung dem Wesen und Werthe, gleich!"

It will not be deemed out of place to say here that the millennial state is only a transition state, not the highest manifestation of the Spirit's energy and glory. So the early church fathers conceived it. Even for the risen saints an advancing splendor is reserved. They "shine," indeed, but their glory, even then, is progressive. Bindemann has called attention

TO THE PROFOUND THOUGHT

of that great man, Irenæus, who said that they who are counted worthy to attain to the resurrection of the just do not, at once, even in their transfiguration, reach the ultimate perfection of glory, or the eternal completion of their likeness to God, but gradually, by beholding the face of Jesus, though already changed into his likeness, yet increase more and more therein, as they gaze and take on the splendor of His image. It is a deep thought! It is a holy thought! Is it not a true thought?—"qui digni fuerint, paulatim assuescunt capere Deum, * * * crescentes ex visione Domini!" Even the righteous, raised from their graves, are unable, at once, to assume the overpowering and insufferable splendors of God!

The passages referring to the renovation and transformation of the Holy Land are: Joel iii. 16-21, ii. 18-21-27; Amos ix. 11-15; Micah, iv. 1-4, vii. 11-20; Isa. ii·2; xxiv. 19-25, xxxiv. 4, xxxv. 1-10, xl. 4, lvii. 16, lii. 1, liv. 11-17, lx. 1-22, lxii. 3-5, 11-12, lxv. 17-25, lxvi. 22; Ezeh. xxxvi. 34-36, xl. 2, xlvii. 1, and the last 8 chapters; Jer. xxxi. 35-40; Zech. xiv. 4-11; Rom. viii. 18-23; II. Pet. iii. 13; Heb. xi. 16, etc.

BISHOP W. R. NICHOLSON.

MESSIAH'S KINGLY GLORY.

In the devotional exercises opening the evening the Rev. Dr. J. S. Kennedy, of Abingdon, Va., led in prayer. The following address was delivered by Bishop W. R. Nicholson, pastor of Immanuel Reformed Episcopal Church, Philadelphia, his subject being "Messiah's Kingly Glory."

Messiah is King. Of all creation He is King, for He is the Eternal Son, the Logos of God, God. Of human hearts He is king, for He is Jesus; that is to say, Jehovah the Savior. Of all the interests of His mediatorship betwixt God and man He is king, for, in view of His sin-expiating sufferings as godman and His triumph in resurrection, the Father gave to Him "all power in heaven and in earth;" gave it to Him in the sense (for it already belonged to Him as God) of His using it for

ADMINISTERING THE SALVATION

so meritoriously wrought out, and for grounding the assurance to His people. "Lo, I am with you alway, even unto the end of the world." So Messiah is King. Nevertheless, in neither of these senses, nor in all of them combined, is he king as Messiah. Messiah or Christ is a kingly title with a definite sense, and used distinctively.

Let us define the Messianic kinghood.

His sovereignty as God Messiah has always had; whereas his sovereignty as the Messiah has ever been a subject of the Father's promise and is still in the future. His reigning in the hearts of His people and His wielding all power in heaven and on earth in the interests of His church are exercises now going on; whereas His reigning as the Christ will have been introduced only subsequently to certain events that are yet to occur. Messiah, or Christ, is God-king appointed to an earthly throne. He will come to His kindom only in pursuance of the fact that He became the Son of man in a lineage of human royalty. Successor He is to a man-predecessor. His throne He will take as man, though it be as God-man. His Kingdom as the Christ is not that He is God, but that, being God, He reigns in a man's position and a man's surroundings. This makes the Christship a most distinctive form of kinghood. The Queen of England is also

the Empress-Queen of India, but not that by reason of this. Messiah, King on

HIS EARTHLY THRONE,

is also King of the universe: but not by reason of this. The Christ he could not be, indeed, according as Christ is depicted in the Scriptures, without being God. Victoria was long Queen of England before she was Empress of India; on the contrary, the Christ-king is the Christ-king by reason of being God as well as man. On the other hand, God incarnate, the Savior, He might have been without being Christ the King. Deity, however, did not so will it. Son of God and Son of man, he is also Son of David; this last-mensioned sonship being the focus, as it were, in which concenter the other two. In this Davidic sonship he takes the kingdom that has descended to him, the earthly throne that he has inherited, reigning thereon in all essential attributes of our manhood, yet robed in the majesty of his Godhood. This His Davidic heirship will have been made available by reason of His accomplished atonement for the sins of men, and as a priest, as well as a king, He will sit on the throne of His glory. A theocracy, then, the kingdom of the Christ will be; a divine-human monarchy, wherein, as well as the Savior and the supreme object of worship, the world's supreme civil ruler He will be. Men shall see the King in His beauty: evangelist divine, society's regenerator, creation's master, "glorious in holiness, fearful in praises,

DOING WONDERS."

This is King Messiah as the Scriptures portray Him. And this is the gospel of the kingdom, and, we may add, the kingdom of the gospel. We have the gospel of sin-expiation in the blood of Jesus, the gospel of repentance and faith, of pardon and personal acceptance, the gospel of the believer being after death with Jesus. But, precious beyond telling as all that is, it comes short of the gospel of the kingdom. All that is essential to it, preparatory to it, but not the whole of it. The gospel of the kingdom is the good news of perfected salvation actually attained at the time of the kingdom; of justification by faith in the blood that saveth, and sanctification, and glorification, all completely applied; of the glorified joint heirs with Christ to regal authority and magnificence; of the human race, as such, delivered from sin, renewed, made holy to God, advanced; of earth, the home of the race, purified, renovated, illuminated; the good news of all this to be secured under a King, whose face and form, feelings and actions are those of a man, whose love is unfailing, and wisdom omniscient, and power almighty, whose effulgence fills the world, "The same yesterday, to-day, and forever." This gospel of the kingdom is the sum total of the word of God, and the sum total of the gospel of the kingdom is this

KINGDOM OF THE GOSPEL.

The Messianic kinghood, then, is but another name for glory; spiritual, intellectual, social, material, human, divine glory. The kingdom of this king will be mankind's one eternal hallelujah to God and the Lamb.

But I must defend my definition of Messiah's kingdom, else some will charge me with dreaming. Is the Christ, the anointed one, just as I have described him? "To the law and to the testimony." Our time will suffice for no more than a glance. Even so, however, we may become assured of some prominent proofs; just as the eye, in the first flash of vision, may detect in a landscape, and make sure of, hills and valleys, woods and waters, although it will have passed unnoticed many features of the scene.

A preliminary word as to the phraseology of the subject. The natural universal sovereignty of God is by no means ignored in His word, but for by far the most part the references are not to it. The expressions so often occurring, "the kingdom," "Thy kingdom," "My kingdom," when not referring to any then existing kingdom among men, designate, in almost every instance, a kingdom promised; and what kingdom was ever promised but that of the Christ? Again, "kingdom of heaven," "kingdom of God," especially the latter, are of frequent occurrence; and these two are one. Matthew says that Jesus preached

"THE KINGDOM OF HEAVEN

is at hand" (iv, 17), while Mark says he preached "The kingdom of God is at hand" (i, 15). Kingdom of heaven and kingdom of God, then, are one and the same kingdom; one that was said to be "at hand"—about to appear, but not as yet come; and what kingdom were the Jewish people looking for but that of the Christ? The three phrases, "kingdom of heaven," "kingdom of God," "kingdom of Christ," are one. Moreover, when Jesus said, before Pilate (John, xviii. 36), "I am a King," he added, "To this end was I born, and to this end came I into the world, that I might bear witness to the truth." He came, then, to proclaim his own kingdom. And yet, as we have seen, it was the kingdom of God he preached. "I must preach the kingdom of God," he said, "for therefore am I sent" (Luke iv. 43). He was sent to preach the kingdom of God, while yet he preached his own kingkom. The kingdom of heaven, the kingdom of God, the

kingdom of Christ, all three are one. This consideration will help us forward in our argument.

Now, how do the Scriptures set forth the kingdom of the Christ? The Spirit of God in Isaiah said that a child should be born whose name should be The Mighty God, and yet that He should have His government on

THE THRONE OF DAVID,

to establish the kingdom of David with judgment and justice even for ever (viii. 6-7.). Weigh the words well. Messiah should sit on the throne of David, and the indentical kingdom of David is the one he should establish forever. How express, how definite. Equally express is the spirit in Jeremiah. Nay, that prophet in one place (Jer. xxx. 9), goes even so far as to give to Messiah, with reference to the time of his actually reigning, the very name, "David, their king;" precisely as successive Roman emperors were called Cæsar. Accordingly, in the annunciation to Mary, after saying to her that her son should be called Jesus, and also the Son of the Highest, Gabriel said: "The Lord God shall giue unto Him the throne of His father, David, and He shall reign over the house of Jacob forever; and of his kingdom there shall be no end," (Luke i. 32-33). Seven centuries had passed since Isaiah had uttered his sublime oracle; but this idea, so definitely stated, of Messiah's successorship to David in the kingdom of Israel was spanning the centuries, as with the rainbow's beauty and distinctiveness, and was the foremost thought of the angelic messenger from heaven. Indeed it is the favorite thought of heaven; for the message out of the opened heavens to the shepherds was this: "To you is born this day in the city of David a Savior, Christ the Lord." Thus, on

THE NIGHT OF HIS BIRTH,

and out of the sky, emphasis was given to His Davidic royalty, and then the angels sang, "Glory to God in the Highest."

These are but specimen passages from the word of God. Could you, with your most skilful pen, put in more positive language that which they state? That the Christ, although "the mighty God," "the Son of the Highest," should succeed to David's throne precisely as a son succeeds to his father; that he should succeed to it as being so identically David's throne, that He would have as the inherited subjects of His kingdom "the house of Jacob," or, as elsewhere expressed, Judah and Israel—the self-same people whom David ruled; that, therefore, He should be a visible king reigning on earth; this is what these Scriptures so plainly declare. Their grammatical sense, by universal concession, points in but one direction. Yes, but, after all, may they not be figurative? The throne of David—may it not stand for Christ's reign in the heart, or in the church, or in the third heaven? If so, how is it indicated? If the Holy Spirit had meant His words to be taken according to their normal sense, how more effectively might He have secured His purpose? Do you object that it strikes you as incongruous that the Son of God should be a visible king on earth? So Celsus, the infidel philosopher of

THE SECOND CENTURY,

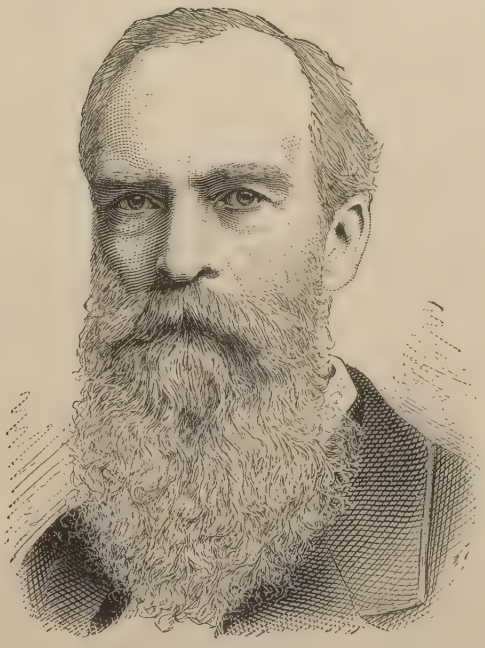
thought it a shocking thing that the Son of God should be born of a woman. So the modern infidel scouts the truth that Jesus was virgin-born. Did not the prophesies of the first coming of the Christ realize in fulfillment their normal meaning? But is any one of the prophesies of the coming kingdom so improbable in itself as was that of the virgin-motherhood of Mary? And the idea of inheriting—of what is it a figure? If the Christ get not from David what David had—an earthly throne—does He get from David what David never had—the reigning in the human heart, or the headship over all things to the church, or the seat of power in the third heaven?

But consider this. The Jews, including the Lord's disciples, did believe that Messiah should succeed to the veritable kingdom of David, and be a visible King on an earthly throne. All the world admits it. Now Jesus commissioned His disciples to preach the Kingdom of God (Luke ix. 2) without even saying a word to set them right in their understanding of the kingdom. He never told them to preach something different from what had already been their belief. This alone, if there were nothing more to be said, proves the unfigurativeness of the prophecies

WE ARE CONSIDERING.

Furthermore, over and over it is declared that the saints shall share with Christ in the ruling power of His kingdom. They shall sit with Me, says Jesus, on My throne (Rev. iii. 21). If they, mere men, shall occupy the Messianic throne, then is it a human throne —verily David's own.

Besides, in view of the overthrow of David's kingdom, God said that He would build it again. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos ix. 11). The very thing that had fallen, will He raise up. Yea, He will build it again "as in the days of old." Here there



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is no possibility of a figure. And for what will He build up that fallen kingdom but for a King in the Davidic lineage? Accordingly Isaiah saith, "The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land," (xiv, 1), and Amos saith, "They shall no more be pulled up out of their land" (ix, 15). Without the restoration of that people the kingdom of David could not possibly re-appear. And what do we see? Here to-day are the Jews in perennial preservation; a people rooted up out of their land, scattered throughout the nations for long ages, without a government,

WITHOUT A COUNTRY,

peeled and slaughtered, the hundredth part of whose sufferings had sufficed to obliterate any other people from the face of the earth, yet kept by the power of God, the standing miracle of the ages. And for what? Is not God's providence harmonizing with God's prophecy? Although they have been a most rebellious people, yet will He not break His covenant with them (Lev. xxvi. 44). I will not cast off Israel for all that they have done, saith the Lord, for as surely as the sun shines, and the moon and the stars give light by night, the seed of Israel shall not cease from being a nation before me forever (Jer. xxxi. 35-37). Thus the rehabilitation of David's own identical kingdom will be a fact, and Messiah will be its king.

If now we would gain for this truth a redundancy of confirmation, let us glance at the famous covenant of God with David, of which we read so much; the fountain head of the Davidic royalty of the Christ. It is contained in the seventh chapter of Second Samuel and the seventeenth of First Chronicles. The prophet Nathan, was sent to David to say, "The Lord telleth thee that He will make thee a house. I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom and the throne of His kingdom forever. I will be

HIS FATHER,

and He shall be my Son. And thine house and thy kingdom shall be established forever." You will notice that God said to David, Thy house, thy kingdom; and that it should be perpetuated by transmission from himself; that his own seed, that should come out of his bowels, should succeed to the kingdom. Now that seed is Messiah. The apostle in the Hebrews quotes from this covenant, and applies it to Christ (i. 5). Peter, in the Acts, does the same, and says it means that Christ should sit on David's throne (ii. 30). And so did David himself respond to the communication. "O Lord God," he said (I read in Bishop Horsley's translation). "O Lord God, Thou hast spoken of Thy servant's house for a great while to come, and hast regarded me in the arrangement about the Man that is to be from above, O God Jehovah." Or, as some translate, "the Adam from above, God Jehovah." Certain it is that the future personage of the covenant with David is Messiah. So the Apostles understood it. So David understood it.

One sentence, indeed, as it stands in our English version, has involved this covenant in confusion. "If He (David's seed) commit iniquity, I will chasten him with the rod of men." How can the Messiah be regarded as

COMMITTING INIQUITY?

Bishop Horsley gives it thus: "When guilt is laid upon him, I will chasten him with the rod of men." Dr. Adam Clarke reads it: "In his sufferings for iniquity, I will chasten," etc. Here, then, is the doctrine of the atonement: Chastened with the rod due to men because of guilt laid upon him. The application to Messiah is perfect.

The subject matter of this covenant is the perpetuity of the kingdom of David; of the self-same kingdom that was in existence at the time the covenant was made. And yet the subject-matter of it is the perpetuity of the kingdom of the Christ. And further, the subject matter of it is the perpetuity of the kingdom of God the Father; for a part of the covenant is in these words of the Father: "I will settle him (the Messiah) in Mine house and in My kingdom forever" (I. Chr. xvii. 14). The kingdom of David, the kingdom of Christ, the kingdom of God is one and the same kingdom. And this kingdom is to be for ever perpetuated by transmission from David; but not by an endless process of transmission, for the succession is to terminate in the Christ as being a successor never failing. "Once have I sworn by my holiness," says God, referring to this covenant, "that I will not lie to David. His seed shall endure forever, and his throne as the sun before Me" (Ps. lxxxix. 35-36). Is it possible to

CONSIDER THE COVENANT

with David and doubt that the same royal house that God founded in his person is to reappear and be continued in the person of the Savior of the world? We do know that Messiah is Prince of the House of David, and that His distinctive kinghood is the outcome of David's kinghood.

Where, then, is this kingdom? It is not yet. It will be inaugurated at Christ's second coming. For while, in His earlier ministry, the Lord Jesus offered to the Jew-

ish people the kingdom of heaven as nigh at hand, yet, at a later date, and because of their rejecting Him, His preaching of the kingdom underwent a remarkable change. It was no longer nigh at hand; it had been postponed; then it was that, because the people thought the kingdom of God should immediately appear, he told them of the nobleman's going into a far country to receive a kingdom for himself, self and to return (Luke xvix., 11) To this fact of the postponement he recurred again and again. And yet did he not say: "The kingdom of God cometh not with observation, for, behold, the kingdom of God is within you?" (Luke xii., 20-21.) "Within you," however, is not to be taken in the sense of piety, for then the expression would not have suited the Pharisees, to whom he said it. The kingdom cometh not so as to be observed in its approach. They shall not say, Lo here! or Lo there! for, behold at once

THE KINGDOM

is among you. So suddenly shall its splendors break upon the world, even as a thief in the night. Again, He said to the Pharisees. "If I cast out devils by the spirit of God, then the kingdom of God is come unto you" (Matt. xii., 28). The word for "come," however, is not the word usually so translated, but means reaching toward, and is explained by what he instructed the seventy, whom he sent before him, to say to the same Pharisees, that, notwithstanding their rejection of the message sent them, they might be sure that the kingdom of God is come nigh to them Luke x. 9-11). He said, also, "The kingdom of Heaven is like a sower," "like a grain of mustard seed," "like leaven," etc., and is understood by many to mean that the kingdom of heaven is present in this dispensation. On the contrary, those parables have to do with the qualifications for the kingdom, teaching certain truths pertaining to it, illustrating them by the whole series of circumstances detailed in each parable. As, in that of the sower, for instance, the truth that such alone will be ready to enter the kingdom who so receive the word of God as to bring forth the fruit thereof, and the truth that a large number of those to whom the gospel is preached, not so receiving it, shall not enter the kingdom. It is not the

PRESENCE OF THE KINGDOM

that is taught, but our present duties with reference to it. Still, has not Paul positively said of all converted persons, that "the Father did translate them into the kingdom of the Son of His love" (Col. i. 13)? Yes, but just as positively he has said, that "whom God justified He also glorified" (Rom. viii. 30). Now has every justified believer been already glorified? We see that the vivid present is substituted for the future. No, the kingdom of God is not now. "When the Son of man," said Jesus, "shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory" (Matt. xxv. 31). Then, and not till then; for the nobleman did not begin to exercise his functions as king till after his return fromthe far country, but did exercise them instantly at his return.

The present time, then, is an interregnum in the kingdom. Certain writers have sought to identify the Davidic throne with that of England. But, besides many other proofs of the falsity of that notion, the truth that the recovery of the down-fallen throne is inseparably united to the future coming of the Christ is demonstration enough. But the fact of the interregnum—will it not make against the Davidic sameness of the kingdom at the coming of the King? No more than the intervening of

CROMWELL'S PROTECTORATE

between the First and Second Charles of England invalidated the succession of the Second to the First. Still, this weary interval of so many centuries—is faith able to leap the chasm and seize the future? See! So much as a thousand years rolled away after the covenant with David before any part of it relating to the recovery of the ruined throne had come to pass; but there did come to pass the most important part of it, and by far the most incredible. The man from above—the Adam, God Jehovah—did actually appear. A virgin did conceive, and bear a son A child, a wondrous child! Gethsemane, Calvary, resurrection, the nobleman gone for his kingdom! This the fulfillment in part already historical is the acorn containing the oak. He will come. From the Mount of Olives He went away, and on the Mount of Olives, saith Zechariah, His feet shall stand in that day. Our faith does jump this weary interval, and sees the same Jesus that was taken up into heaven coming in like manner as He went into heaven (Ac. i., 11.)

And so a theocracy will the Davidic kingdom be at the Lord's coming. In fact, the theocracy was instituted at Sinai, and with it the kingdom of David was subsequently identified. The Lord God of Israel had His royal palace, and in it His divine glory, and also, emblematically,

ALL APARTMENTS

complete of His domestication among them. Nothing was to be done, no laws made, no enterprises undertaken, without the author-

ity of the resident King. And, correspondently to the signet ring of royalty among men, He made known His will in the flashing of Urim and Thummim on the breast of the High Priest, the minister of State. Now, of the very house and kingdom emphasized as David's God said, my house, my kingdom, (1 Chr. xvii 14); thus grounding the Kingdom of David upon a theocratic basis. It is this theocratic character of the kingdom that justifies the Godman's inheriting of it; as inheriting the royalty of David, He also inherits the theocracy whereon it stood. But in Him the theocratic character will have to take a more perfect form. He, and not the Son of Jesse, will be the Theocrat under the Father: and, therefore, while, as occupying David's throne, He will be as human, and as visible as was David, yet will He wield its power with the very hand of God. God in human form, on his earthly throne, and as well mankind's civil as religious ruler, "He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." (Rev. xxi. 3).

Will any one meet the idea of this sublime consummation with the words carnal,

OF THE EARTH, EARTHY?

What, can not God decide whether or no a thing is carnal? And this word of His concerning the kingdom can you change for the better? Oh, but Jesus said, "My Kingdom is not of this world" (John xviii. 36). Yes, and He also said of His apostles, "They are not of the world" (John xvii. 14). Were the apostles, then, not on the earth, not visible, and not holy men? Not of the world, Jesus said. He did not say not in the world. Did not the Son of God inherit his humanity, yet without sin, from his mother? Wherein is his becoming man less degrading than, being man, is his visible reign among men? Solomon succeeded to David; but he erected a new and more gorgeous throne, built a new palace, instituted a different train of attendants, and varied in many features of administration. Was his kingdom, therefore, not the same as his father's? And may not the Christ's kingdom be Davidic, even though it be not a copy of David's imperfections, and be not fashioned according to this present evil world? The truth is that, while his kingdom shall emerge into view out of a royal lineage of earth, at the same time it shall be seen to have come from out of the heavens. It is as well God-derived and heavenly in origin as man-descended and of

A SUBLUNARY SPHERE.

While being in the earth, it will yet be the kingdom of heaven; or, as it always is in the Greek, the kingdom of the heavens.

And now we may see the greatness of the kingly glory of Messiah. Even if we did not know many of the constituents of this glory, we could still be independently sure of its magnificence and its preciousness. For the kingdom of the Christ will be the reward of his Godmanhood. He will come, not as at the first advent, as a sin-bearer, but without sin unto salvation (Heb. ix, 28); that is, unto perfected salvation, unto the ultimate results of His work. Hence his session at the right hand of the Majesty on high is but precedent to his inauguration as Messiah the king (Heb. xii. 2; Ps. cx. 1). It is the joy that was set before Him in all His work and shame in the expiation of sin wrought once for all; the proportionate requital of that wail of agony on the cross, "My God, my God why hast thou forsaken me?" Now, what might fittingly reward such an one for such a work—for that work of redemption, in comparison with which creation itself is but as the glow-worm to the sun in the heavens—who could adequately depict? Thus as seen from Gethsemane and Cavalry, and had we not one word to certify us of the make-up of its glory, the coming kingdom must needs be thought to surpass

OUR UTMOST IMAGININGS.

But we do know something of its glory. First, itself essential glory is our authorized conception of this prince of the House of David. The Brightness of the Father, the Lord of Creation, the Ruler of hearts, the man sinless and spotless, one with the constitution of our nature, overflowing with our sympathies; He, seated in the midst of mankind, reigning before their eyes, reigning audibly—the priest on his throne, administering his salvation, making his subjects willing in the day of his power—in mightiness absolute, in wisdom omniscient, in love divine—wearing the one crown of the world's monarchy, the supreme religious satisfaction of men; He—oh, this King in his beauty and his majesty! There is no glory by reason of the glory that excelleth.

Secondly, in his associate rulers He will be glorious. The saints of all the ages down to His second coming shall be exalted to kinghood with Him. "Joint-heirs with Christ," says Paul (Rom. viii. 17). "Heirs of the kingdom," says James, "which God hath promised to them that love Him" ii. (5). "Shall sit with Me on My throne," "Shall have power over and rule the nations," says Jesus (Rev. iii. 21 ii. 26-27). Isaiah says, "A king shall reign in righteousness, and princes shall rule in judgment" xxxii. (1).

"The saints," says Daniel, "shall possess the kingdom, and the

GREATNESS OF THE KINGDOM

under the whole heaven" vii. (22-27). Even the poor and the beggar among His saints, as Hannah sang, will He lift up from the dust and the dunghill, to set them among princes, and to make them inherit the throne of glory (I. Sam. ii. 8). For, just as in the ancient theocracy, although God had the supremacy, there were other rulers or judges appointed under him for administering the laws, so will Christ have His associate princes in the government.

This implies the resurrection of the saints at the coming of the Lord, for "flesh and blood can not inherit the kingdom of God." Mortal man could not carry the weight of partnership with Christ in his sovereignty. Accordingly we read, "The dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." And so, fitted for their high destiny, they shall come back to the earth with Him, and "shall be forever with the Lord."

Priests, too, on their thrones shall those glorified rulers be. Every Christian now is a priest, officiating in the service of God. Every prince then will be a priest, blending the princely and priestly in discharging his functions of sovereignty. And while herein they shall be reflections of the King, devoutly will they feel His supremacy; that "He is anointed with

THE OIL OF GLADNESS

above His fellows" (Heb., i, 9); for they will "fall down before Him and cast their crowns before the throne, and their united attestations, as the sound of many waters, will be, "Thou hast made us unto our God kings and priests, and we shall reign on the earth" (Rev., iv, 10; v, 10).

How splendid will be that court of the King—Enoch, Abraham, David, Elijah, Elisha, Isaiah, Jeremiah, Daniel, John, Peter, Paul, and all the myriads out of the ages whom we can not name, all, as Jesus says, "shining as the sun in the kingdom of their Father" (Mat. xiii. 43). Yet, like diamonds in the sunlight, the brighter they shine as suns, the more will He, the central sun, refulgent be.

Thirdly, in the subjects of His kingdom He is glorious. Over Judah and Israel, regathered and restored, as king of the House of David he must needs reign. But what of other peoples? In fact, under the sway of the King, all mankind shall become Israel. It is alone by being grafted into the Abrahamic covenant, that any gentile believer is ever saved. "Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the gentiles through Jesus Christ," and "if we are Christ's, then are we Abraham's seed, and heirs according to the promise" (Gal. iii. 13, 14, 29).

ALL GENTILE BELIEVERS

then are engrafted seed of Abraham; are themselves Israel by adoption. And, since the Davidic covenant is the outcome of the Abrahamic, so therefore are they also heirs according to the promise. This is why the risen gentile saints, equally with the risen saints of natural Israel, shall be sharers with Christ in the power of the kingdom. And, as gentile believers are adopted children of Abraham, so it is that all gentile peoples then in the flesh shall become Israel, and be embraced within the Dividic subjects of the kingdom. Wherefore, on and on evermore shall be fulOlling that promise to Abraham, "I will make thy seed as the dust of the earth, as the sand of the sea, as the stars that cannot be numbered for multitude." (Gen. xiii. 16; xv. 5; xxii, 12).

4. Even an ocular demonstration of His glory has been vouchsafed us. A real exhibition of His kingdom we have in the scene of the transfiguration. Peter calls it "the power and coming of our Lord Jesus Christ," and says he was an eye-witness of his majesty and glory (2 Pet. i. 16-18). Jesus himself, referring to it by anticipation a few days before its occurrence, said: "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom" (Matt. xvi. 28). It was therefore an earnest of the kingdom;

A TOKEN

that more is yet to come of the same kind. And of what kind was it? Transfigured was the King; "His face did shine as the sun, and his raiment was white as the light" (Mat. xvii. 2). And associated with him were Moses and Elijah, both shining in the glory of the King, talking with Him; Moses, who had died, as representing the risen saints, Elijah, who was translated, as representing those that shall be caught up to meet the Lord. And Peter and James and John were there, representative of Israel in the flesh; witnessing the wonderful scene, transported with the heavenly splendor, foreshowing how the subjects of the kingdom shall be affected by the sight of the King and His companion princes. And over all the Father's voice coming out of the cloud, "This is my beloved Son in whom I am well pleased," thus echoing the words He spake in the covenant with David, "My house, my kingdom." Oh, verily, the

kingdom of the Christ on David's throne will be the kingdom of heaven on earth.

5. In the results of His kingdom He is glorious.

There will be a world-wide experience of the gospel salvation.* True, "the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance in them that know not God and

OBEY NOT THE GOSPEL"

(II. Thess. i. 7-8). That day shall burn as an oven (Mal. iv.), and the conflagration foretold by Peter shall do its work of vengeance (2 Pet. iii). But, besides the uniform teaching of all Scripture, both Peter himself and Isaiah explain [see note] that, terrible as shall be that fire, yet the earth will remain, and Israel will remain, and other peoples will remain. Nay, in words of the Divine oracles, it is even then that "the world shall be established, that it shall not be moved, the earth shall be glad, the field be joyful, the trees of the wood rejoice, the floods clap their hands, the hills be joyful together" (Pss. xcvi., xcviii.). And then it is

*Note referred to above.

[Isaiah and Peter are speaking of the same time and the same series of events. The new heavens and the new earth, (Isa. lxv. 17; lxvi. 22; II. Peter iii. 13)

THE TERRIBLE FIRE

preceding. (Isa. lxvi. 15-17; II. Peter iii. 7-10-12). Now the prophet declares that after the devastation by the fire there will still be nations in the flesh, (lxvi. 19-24). Evidently, therefore, the apostle's language is to be interpreted in the light of the prophet; especially so, since the apostle expressly refers to the prophet (II. Peter iii. 13) and quotes from him the promise of the new heavens and the new earth. But the apostle himself throws around his language certain plainly intimated limitations. At the same time that he speaks of the burning of the earth at the coming of the Lord he also speaks of the earth having perished by means of the deluge (6). If, however, after having perished in the deluge, the earth still remained, so may it remain after the stupendous conflagration shall have visited it. Again, he speaks of the object of the fire as being, not the sweeping away of all mankind, but "the perdition of ungodly men" (7); which perdition might be inflicted upon certain multitudes, while yet other multitudes might be spared. And this if just what Isaiah asserts will be the fact (lxvi. 19). Finally the apostle locates the conflagration at the coming of the Lord (10); at which time, however, in common with the other apostles and the Christians of his day, he believed that that the Davidic kingdom would be rebuilt. Prodigious, then, as may be the conflagration that he so terribly depicts, he does not mean to be understood as saying that it will burn up all men and all things in the earth.

[See propositions 149-150 in the Theocratic Kingdom, by the Rev. George N. H. Peters.]

that even they who through all the centuries have persisted as a people in their enmity to the gospel, and who, like Shylock, have never ceased to say, "I hate him because he is a Christian," that even Judah and Israel "shall teach no more every man his neighbor, saying, Know the Lord, for they shall all know Me, from the least of them to the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi, 34). Not only this, but the Holy Spirit "shall be poured out upon all flesh." (Joel ii. 28). Not Israel alone, but, according to James in the Acts (xv. 16, 17, as the result of "the rebuilding of David's kingdom, the residue of men will seek after the Lord, even all the gentiles upon whom the Lord's name is called." The fruit of the Spirit shall fill the

FACE OF THE WORLD.

Again, there will be a renovation of physical nature. For creation, says Paul, is groaning in pain for redemption along with man, and shall be delivered from the bondage of corruption into the freedom of the glory of the children of God (Rom. viii. 19-22). "New heavens and a new earth." The light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days" (Isa. xxx. 26). "Instead of the thorn shall come up the fir-tree, nstead of the brier the myrtle-tree" (Isa. iv. 13). The wilderness shall be glad, and deserts rejoice and blossom like the rose (Isa. xxxv. 1). The ground shall yield its increase (Ps. lxvii. 6); as if its present fertility were no fertility at all. "I will answer the heavens, saith the Lord, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Iezrael" (the seed of God) (Hosea ii. 21-22). Mountains shall drop down wine, hills flow with milk, the plowman overtake the reaper, the treader of grapes him that soweth seed (Joel iii. 18. Amos ix. 13). The animals too,—even the beasts of the field, the fowls of heaven, and the creeping things of the ground shall be under a covenant bond of the kingdom (Hos. ii. 18); the wolf and the lamb, the leopard and the kid, the calf and the young lion, all dwelling together, and a little child leading them; and children playing on

THE HOLE OF THE ASP

and on the cockatrice's den (Isa. xi. 6-9). Thus the curse removed from even the hated serpent:

"The mother sees,
And smiles to see, her infant's playful hand
Stretched forth to dally with the crested worm
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue,"

And health shall bloam on every cheek. The inhabitant shall not say, I am sick (Isa. xxxii. 24). The leaves of the tree of life shall be for the healing of nations (Rev. xxii. 2), and as the days of a tree shall be the days of the people of the King (Isa. lxv. 22). In a thousand ways has sin turned nature into a minister of calamity against us; but the curse shall be lifted, and earth, regenerated, be ushered into the perfect service of the subjects of the King.

And again, what exuberant blessedness of mankind as a body politic. The government over them one: perfect in its unity, grand in its massiveness. Divine, yet human; committing no iniquity, making no mistakes, purely good. The king, the princes, and the subjects bound together in perfected redemption. And, according to the prophets, a mighty increase of population (Isa. xlix. 19-20, Jer. xxx. 18-20); yet no national jealousy, no cause of war, no civil disturbance. Swords beaten into plowshares, spears into pruning-hooks (Isa. ii. 4). Old men and old women, every man with

HIS STAFF IN HIS HAND

for very age, dwelling in Jerusalem, and the streets full of boys and girls playing therein (Zech. viii. 4-5). Riches increased; multitudes of camels, dromedaries of Midian and Ephah, flocks of Kedar, rams of Nebaioth, gold, incense, precious woods (Isa. lx). Satan-bound (Rev. xx. 3). All things used as consecrated to God (Isa. xxiii. 18; Zech. xiv. 20). Knowledge universally diffused (Isa. xxxii. 4). The forfeited unity of language restored (Zeph. iii. 9). Angels of God, ascending and descending, in communication with men (John i. 51). Sorrow and signing fled away, joy and gladness prevailing, thanksgiving and the voice of melody (Isa. xxxv. 10-51-3. The image of God, reflected in the myriads of millions of mankind, oversprerding the world with a moral glory, like dewdrops sparkling in the rays of the sun. And over them all the Christ, the Son of God, the Son of man, the Son of David, reigning in Mount Zion from henceforth, even for ever (Micah. iiii. 7).

We are not to suppose that these several classes of results of Messiah's kinghood shall, in their totality, be effected instantaneously. The prophecies imply that there shall be a thousand years of the purifying process. Some sin, some death, there will be during that millennium (Isa. lxv., Zech. xiv., Rev. xx. 14).

Especially at its close, Satan being loosed for

A LITTLE SEASON,

one prodigious outbreak of rebellion will burst forth on the part of the yet unsaved (Rev. xx. 8-9). Only for a little season, however; the final winding up of sin's history in connection with our earth. For "fire shall come down from God out of heaven and devour them," and the devil that deceived them shall be cast into the lake of fire (Rev. xx. 9-10). And then, death, the last enemy, having been destroyed, and all things subdued unto Christ (I. Cor. xv. 25-26, Rev. xx. 14), it will have become absolutely true that the "knowledge of the Lord covereth the earth as the waters cover the sea." Then will the dominion of the world have been delivered up to the Father, precisely in that it will have been delivered up to His Christ; for, as we have all along seen, the Kingdom of the Christ is expressly the Kingdom of the Father. For that passage in I. Cor. xv. 25-28 does not teach the giving up of the distinctive kingdom of the Christ. In Rev. xi. 15 we have substantially the same teaching as in that Corinthian text: "The kingdom (mark the singular number) of the world is become the kingdom of our Lord and of His Christ, and He shall reign unto the ages of the ages." It is the dominion of the world that is delivered up, and is delivered up at one and the same moment to both

THE FATHER AND HIS CHRIST.

Of Messiah's kingdom the angel said, "There shall be no end" (Luke i. 33). Daniel says, "It shall not pass away" (vii. 14); "His associate princes are expressly declared to possess the kingdom forever, even forever and ever" (Dan. vii. 18); and they possess it only as joint heirs with him. The statement that "then shall the Son also Himself be subject to the Father" means simply that then, also, then as now, even after all things have been subdued to him, he shall be subject to the Father. Accordingly, the Father saith to the Son, in express allusion to His Davidic royalty, "Thy throne O God, is for ever and ever" (Ps. xlv., Heb. i. 8, 9). All antagonisms will have ceased; the Godhead, Father, Son, and Spirit, will be all in all, and the Christ on David's throne, in joint heirship with His glorified brethren, the princes of the kingdom, and over happy subjects countless as the sands of the sea, shall reign "unto the ages of the ages."

Glory is it? What else is glory? Poets have dreamed of a golden age. Politicians build their Utopias. Social agitators are ever trying to make a paradise out of this present disordered world. But, all the same, history's stern recorder, Time, but chronicles wickedness, turbulence, misery. A candle's flame burns dull and dim in the

FLOOD-LIGHT OF NOONDAY,

and all unsanctified imaginings of political

regeneration are only abortions whenlooked at in the glory of Messiah's reign, wherein the will of God shall be done on earth as angels do it in heaven. And, best of all, the kingdom is a certainty.

Glory to God in the highest the angels sang when the Christ, David's son and heir, was born. Glory to God in the highest will be the heavenly music of the King and princes in David's kingdom. Glory to God in the highest the chorus of mankind when the moon shall be confounded and the sun ashamed in the light of the Lord of Hosts reigning in Jerusalem and before His ancients gloriously (Isa. xxiv., 23). And we in this dreary interregnum—we who are never so disenchanted of worldliness and so enchanted of godliness and watchfulness and diligence and communion with God, as when intelligently sympathizing with the kingdom of heaven on earth—do we not feel, "blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance (Ps. lxxxix. 15-3-35-36)? Oh, be this the jubilant Te Deum of our lives, "Thou art the king of glory, O Christ!" "Thou art able to present us faultless before the presence of Thy glory with exceeding joy. To Thee, the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

FIFTH DAY.

THE REV. DR. J. D. HERR.

IMPORTANCE OF PROPHETIC STUDY.

The opening paper of the morning meeting of the fifth and last day's session of the conference was read by the Rev. Dr. J. D. Herr, of the Grand Avenue Baptist Church, Milwaukee. After the usual devotional exercises, prayer being offered by the Rev. J. M. Orrock, of Boston, Dr. Herr read as follows on the subject, "Importance of Prophetic Study:"

God's word, in God's order, with God's emphasis, should be the watchword and spiritual war-cry of every diligent student of its inspired pages. The Bible is not a book of hobbies. It never emphasizes one truth at the expense of another. Neither does it deal in fragmentary truth. The book is a grand mosaic, divinely perfect in all its parts, and perfect in its divine completeness. The various truths contained in

THIS WONDERFUL BOOK

are set forth in the measure of their importance, and it behooves every careful student, not only to study God's truth in God's order, but also to observe closely the emphasis He places thereon. It is the most glaring lack of wisdom to select one or two passages of Scripture and isolate them from all the rest in order to prove any favorite dogma of our own. In the Bible there may be seeming parodoxes, but there can be no contradictions. Truth must never be diverted from its legitimate trend, no more than the currents of a river from their natural channels. Truth lies not in eddies, but in the onflow, in the massive bed of thought hewn out of the eternal word. God's order must therefore be closely followed, even though it be at the expense of preconceived opinions or the prejudices of faulty education. Not only must God's truth be taken in God's order, but also with God's emphasis. There are portions of the Bible upon which the Holy Spirit dwells with peculiar force; thus elevating such passages above the mountain peaks of thought around them in order that they may catch the eye, excite the intellect, and touch the heart of the devout student of the word. The first advent of our Lord runs like a golden thread from the Garden of Eden to the manger at Bethlehem. Each succeeding prophet threw more emphasis upon

THE WEIGHTY FACT

until Judean plains trembled with the thrilling glory of angelic testimony. The trend of thought upon this overwhelming subject accumulated in power and volume until the voice of the wilderness crier heralded the presence of the long-expected Messiah. The importance, therefore, of accepting the emphasis placed upon the various lines of God's word by the Holy Spirit can not well be overestimated by careful and diligent searchers after truth.

This emphasis is also seen in the large amount of Scripture sometimes given to a single theme. We judge wisely when we estimate the importance of a subject by the amount of space it occupies in the Book of God. The prophetical writings both of the Old and New Testaments constitute the major portion of the Bible. If we enumerate the books directly prophetical, together with the multitudinous passages touching on prophecy in other books, especially in the Psalms of David, and remember also the adumbrations of things to come contained within the character of much Scripture history, as well as in the ceremonial law, and also in the tabernacle service, we are forced to the conclusion that prophetic study ranks high in importance in the estimation of the Holy Spirit, and should also in the unprejudiced Christian mind.

Notwithstanding these plain facts, a strange hesitancy, and I might almost say timidity, has obtained

FOR MANY YEARS

among students of the Bible in relation to the earnest and persistent study of prophecy. This may be accounted for in various ways. The main reason perhaps, being the wild and unscriptural fancies springing from the brains of theorists and superficial thinkers.

The failures and follies of speculative writers upon prophecy have characterized every age of ecclesiastical history. Just as men have wandered from the fundamental doctrines of the word of God, and "given

REV. J. D. HERR, D. D.

heed to seducing spirits and doctrines of demons," so men through all ages have studied prophecy, not with a humble desire to find out the mind of God, but to build up some baseless fabric of their own fancy. These abnormal conditions of doctrine and prophetical research should in no possible way deter the faithful study and calm inquiry of an intelligent Christian mind. It was by "books" that Daniel understood the number of years that spanned the Babylonish captivity. As a scholar and statesman he stood peerless in pre-eminence over all others of his day. His life was so thoroughly saturated with divine impulses as to carry him beyond the reach of adverse criticism. Yet he did not think it unwise or unprofitable even up to old age to search with profound diligence

THE REALM OF PROPHECY.

God had made him a prince among prophets, yet he did not fail to devote himself to the study of "books," and especially of those containing the prophecies of Jeremiah, in order that he might solve to his own satisfaction the exact period when the Babylonish captivity should terminate. The effect of his study upon himself was a prostration in prayer and supplication before God, and a quickening of the spiritual pulses of his soul. Thus the reflex influence upon his life was most healthful, and brought him, a profound worshiper, to the feet of the Lord God Almighty.

The same may be said of Simeon and Anna, who were found daily in the Temple waiting for the "Consolation of Israel." Evidently they had been diligent students of the prophetic Scriptures, and God honored them with an actual vision of His long promised Son, in the person of "the holy child Jesus." Surely, then, we should not lightly esteem the importance of prophetic study and cast aside carelessly that portion of the Word upon which God has placed such peculiar emphasis. The Bible declares, and the history of nations and men corroborate the declaration, that the only safe pathways toward the future are along the inspired lines of prophecy. This is the massive telescope with lens sufficiently powerful to give the earnest observer an outline

OF FUTURE EVENTS

and in profound humility bring him a willing worshiper to the feet of our adorable Lord. Upon the threshold of thought before us the question comes: In what attitude should we assume the study of prophecy? The Bible is the infallible word of God. Therefore, to be rightly understood it requires an infallible interpreter. In the wondrous economy of grace such a teacher has been provided. The mission of the Holy Spirit to the earnest student of God's word is clearly set forth by Christ Himself. He declares the Spirit "will guide into all truth." "He shall receive of Mine," says Jesus, "and shall show unto you," "He shall show you things to come," "He shall abide with you and shall be in you." Thus provision is made for the devout student to secure a correct knowledge of God's intention toward man. "What things eye saw not and ear heard not, and in man's heart came not up, as many things as God prepared for those loving Him, to us, notwithstanding God revealed through the Spirit, for the Spirit searcheth all things, even the deep things of God." This same divine teacher instructed men of former ages: "For the prophecy came not in olden times by the will of man; but holy men of God spake, as moved by the Holy Ghost." Only holy men were permitted to know sufficient of the mind of God in relation to future events, to be made mouthpieces to the nations.

THIS SPIRIT OF PROPHECY

rested without measure upon the Lord Jesus Christ. His emphatic corroborations of the testimony given in former times by holy men, together with the wonderful prophetic utterances falling from his own lips, were all promptings of the same Spirit. This line of thought runs through all the revelations of Paul to the churches, and also inspires the tongues of Peter, Jude, and John as they voice the prophetic teachings of the Holy Spirit. These thoughts crystallize into the fact that all true conceptions of future events came only to holy men who were in full sympathy with God, and only to them as they were enlightened and prompted by the Holy Spirit. If then all true prophecy be the direct product of the Holy Spirit then is it the province of the Holy Spirit alone to interpret prophecy. The Bible does not cater to the peculiar and favorite theories of men. No matter how intelligent and scholarly the student of prophecy may be, he will be wholly unfit to comprehend the mind of God in relation to the future unless he assumes the proper attitude of a devout inquirer after truth. Scholarship may understand the written word, but only the man taught and indwelt by the Holy Spirit can properly grasp the incarnate word. It is as true to-day as in former times that "the secret of the Lord is for them that fear Him, and He makes them know His covenant." "If perchance," says Christ, "any one be willing

TO DO HIS WILL,

he shall understand about the teaching whether it is of God, or I from myself am talking." Under these flashing lights of

Scripture prophetic study assumes an importance and dignity worthy the profoundest scholar as he bows to the leadership of the Holy Spirit. The student of prophecy requires more thorough equipment than can be secured by efficient scholarship or biblical criticism. The highest gifts and attainments must be sanctified and subordinated to the teachings of the divine Interpreter. When any man or any church assumes the prerogative of the Holy Spirit and becomes his own interpreter the result will always be disastrous. The dogma of infallibility promulgated by the Roman Catholic Church was the logical sequence of her sacreligious assumption of the interpretation of the word of God. By so doing she ignores the office work of the Holy Spirit and opens up pathways to ultimate and overwhelming ruin. With these thoughts in view permit me to notice some reasons why more attention should be paid to a calm and prayerful study of this important subject.

Anything relating to the mission and work of the Lord Jesus Christ should be of interest to His professed followers. All prophecy, from Eden to the close of Revelation; relates directly or indirectly to the Divine Redeemer. To this fact the Lord Jesus not only assented, but emphatically gave utterance. He said to the Jews,

"SEARCH THE SCRIPTURES,

for they are they which testify of Me." To the two disciples whom He met on their eventful journey He says: "O thoughtless and slow in your heart to repose faith in all things which the prophets spake! And beginning at Moses and from all the prophets He thoroughly explained to them in all the Scriptures the things concerning Himself." What Christ was to the prophecies relating to His first advent, He is to the yet unfulfilled prophecies concerning His second advent. The testimony of Jesus is the spirit of prophecy. No one therefore who is interested in the past history and ultimate triumphs of the Son of God can afford to ignore the study of prophecy. The unfolding of Christ as the World's Redeemer and our personal Savior is the foundation of all true spiritual knowledge. Upon this rock we are privileged to stand, and direct our vision toward the ultimate fulfillment of God's mighty purposes concerning His illustrious Son. The dignity of our calling as Christians embraces all the truths wrapped up in the wonderful events of the future. God never would have spread before us the sublime map of prophecy if He did not greatly desire us to carefully study its marvelous features. He never would have traced the exalted pathway of His son through the long aisles of the future did he not

CORDIALLY AND LOVINGLY

invite us with the eye of faith and profoundest research to follow. The invitation of Jesus to follow him not only relates to our moral uprightness and spiritual consecration, but to the unfoldments of His future achievements as our glorious King. He has already displayed Himself to us as our Prophet and Priest, but we look for the consummation of His matchless character, as the future will soon unfold His regal splendor as our King. This is the sheet anchor holding our faith and hope amid the skepticism and prevailing unbelief of the day. Just as God invited Abraham in respect to Canaan to "Arise, walk through the land, in the length of it, and in the breadth of it, for I will surely give it thee." So he invites those who through faith are to inherit the kingdom with His Son—to study the maps of prophecy lying before them in His holy word. When we accept this loving invitation and take a holy excursion through the wondrous land of prophetic promise, we find revealed to our enraptured vision glorious doctrines, precious promises, practical precepts, and the highest incentives to holy living. We also find that the full-tuned harp of prophecy fills the entire temple of revelation with awful and entrancing melody. So deep are its tones and far-reaching its

DIVINE HARMONIES

that we listen with ever-increasing reverence. As we gaze upon that majestic harp we are reminded that it was tuned by Jehovah Himself, to proclaim the magnificent triumphs of His only begotten Son. The strings of that harp have been touched by holy men of ancient days; by mighty kings who sat on Judah's throne; by inspired apostles as they were indwelt by the Holy Ghost, and by some of the tallest angels who walk the guardways of eternity. We are reminded also that its sweetest and most entrancing melodies have been awakened by the touch of His fingers whose peerless achievements are yet to fill the universe with the jubilant anthem of eternal thanksgiving. Shall we then depreciate such exalted companionship and rob ourselves of such spiritual enjoyment simply on the ground of an unwarranted prejudice against the study of prophetic truth?

It is only through prophecy we learn the true destiny of this present world. The history of the world as chronicled by eminent men of all ages is full of profoundest interest. The development, reign, and ultimate overthrow of vast empires, the rise of mighty warriors and able statesmen, the

TRANSMISSION OF POWER

from one nationality to another, the hereditary impulse to conquer and annex territory manifested by all nations, together with the solemn yet awful trend toward an evadeless crisis are to the student who puts his fingers on the feverish pulse of the world profoundly interesting. Watching the kaleidoscope of passing events we dare not forget that history is the dial-plate upon which the finger of God indicates the epochs of prophecy. It is God alone who "changeth the times and seasons; He removeth kings and setteth up kings; He giveth wisdom to the wise, and knowelge to them that have understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him." The march of the centuries is toward a legitimate future. Each revolution assists in advancing the world in its prophetic destiny. All things keep step along the lines of God's eternal purposes, and the Christian who fails to read history by the lamp of prophecy will find no other light to illumine the deep mysteries surrounding this earthly planet. It is impossible to close our eyes to the fact that dreamers and theorists, together with speculative teachers, have prophesied concerning events in the future pathway of this globe and its inhabitants. Scientists have attempted to demonstrate

THE PECULIAR METHODS

by which the present world is to be destroyed, together with the heavenly bodies beyond us. Yet no theory has ever been promulged receiving a hearty and unhesitating approval from intelligent thinkers. We are forced, therefore, to the conclusion that all speculative theories of the future, drawn from other sources than the word of God, are only conjectures and can not be relied upon with any degree of certainty. In the Bible alone do we find the sure word of prophecy: "Whereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

The certainty of prophecy should prompt us to careful study. Much of the prophecy of past ages has crystalized into history. The wonderful statements of the Bible stand or fall as the verdict of history is written. Prophecy is peculiar to the Bible, and distinguishes it from all other systems of faith. False religions deal very little with future events. Mahomet, in his public life, expressly disclaimed reliance on prophetic testimony. He was much too sagacious to lay the writings of the Koran open to the certain and unrelenting detection of history. What Mahomet and all other false systems of religion failed to do has been unhesitatingly and grandly assumed by the inspired word.

THE BIBLE CHALLENGES HISTORY

to detect a flaw in its marvelous assertions concerning the future.

If history to-day does not corroborate the "sure word of prophecy," so far as prophecy has become history, then the Bible is not the infallible word of God, and we have been following a cunningly devised fable. Eighteen hundred years have elapsed since the last book on prophecy was written, and during that long period the leading events of history have proven in a marvelous manner that "holy men of old spake, moved by the Holy Ghost." If the Bible will not stand the test of history then it dare not lay claims to divine inspiration. One hundred and nine predictions concerning Christ's first advent were literally fulfilled. If the famous doctors of Jewish law had been as faithful in the study of prophecy as they were in tithing "mint, annise, and cummin," they might have been daily in the temple with old Simeon and Anna the prophetess, waiting for the consolation of Israel. The earth on which we live bears the footprints of prophecy through all ages. Nations, cities, temples, and individuals have met their doom through the lips of inspired men, and the records of such doom are so plainly written on the brow of history as to be beyond any

CAVIL OF SKEPTIC.

The literal fulfillment of predictions which have passed into history should be to all an earnest for the future unfolding of those declarations yet lying in the womb of coming events.

The very certainty of prophecy should induce to its faithful study. "Hath He said and shall He not do it?" "These are the true sayings of God," declared the angel who opened the prophetic vision to John upon Patmos. The more fully we can become penetrated with the conviction of the certainty of prophecy the higher will be our elevation and enrichment. Nothing is so stimulating to the devout mind as to mark the footprints of God along the highways of the centuries and the distant uplands of coming ages. The Bible does not place any premium upon that mental indolence which ignores the major part of its wonderful teachings. The objection urged that it requires too careful and abstruse study to penetrate the mines of God's wondrous purposes, and gather the hidden jewels therein, is not in harmony with the dignified relationship and high calling of the child of God.

The importance of prophetic study is also seen in its practical effects on Christian life. Christian conduct is not moulded and regu-

lated by mere ordinances and precepts. The law is "holy, just and good," but

WE ARE TOLD

that by it "no flesh can be justified before God." The Gospel points to redemption, not through ordinances, but through Christ. It unvails the sublime and precious truth, that "God was in Christ reconciling the world to Himself, not imputing their trespasses unto them." They who hear and heed the Gospel are set free; chains of prejudice and condemnation fall from the soul, and the light and liberty of the sons of God are realized. The soul thus disenthralled requires teaching in order properly to understand what is the "good, acceptable and perfect will of God." He must not only know what he is saved from, but what he is saved for. What are God's present and future purposes concerning me? Am I to go on to know the Lord? Or am I simply to stop at the initial step of salvation from sin and fail to inquire what God's will is in relation to myself personally? Am I to be satisfied by the "glittering generalities" and intangible conceptions of heaven as they come to me through the various avenues of theoretical Christian thought? Has Jesus Christ placed in my lips the wonderful petition, "Thy kingdom come," and given me no knowledge what that kingdom is to be? Has he excited in my breast a hope which is only to be fed by speculative fancy and strengthened through the fertile

RESOURCES OF IMAGINATION?

We all know that the tenor and drift of Christian life and conduct are controlled by the actual and real hopes animating the soul. Hope, to have a purifying tendency upon the human heart, must have a tangible and well-defined objective point. This objective point, to be correct, must be clearly taught in the word of God. If our lives are not governed by the true hope set before us in the gospel, then some lower hope is controlling us and the highest practical benefits are not reached. There are three steps in the onward grasp of hope and these three embrace the full ordered life of a child of God upon earth. Paul enumerates them in such concise manner as to startle us with the overwhelming thought. He says: "The grace of God that bringeth salvation hath appeared unto all men"—here we have the new birth—"teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world"—here we have the Christian life—"looking for that blessed hope, the glorious appearing of the great God, our Savior Jesus Christ." Here we have the true Christian hope. John climaxes this thought, and shows that

THE TRUE OUTGROWTH

of Gospel hope is a symmetrical Christian character. "Beloved now are we, the sons of God." It is not yet manifested what we shall be. We know that if He shall be manifested we shall be like him, for we shall see Him even as He is; and every one that has this hope set on Him purifyeth himself even as He is pure." "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless.

But what is this hope, purifying and animating the Christian? Here again we see the importance of prophetic study, for prophecy alone reveals the ultimate triumphs of the Redeemer's kingdom and comes to the relief of an intelligent faith. A zeal worthy in its activities, yet lacking true Scriptural knowledge, has loudly proclaimed the disenthralldom of earth from satanic power simply through the reformatory efforts devised and executed by organized societies. We are urged to believe that the world, through these multiplied appliances of reform, will be compelled to submit to the higher laws of morality, and thus gradually assume the universal and glorious millennium reign. Beautiful as this theory is, it can not be sustained by the actual condition of things existing at

THE PRESENT TIME.

According to the most reliable statistics the world is advancing much more rapidly in population than the church in proportion to numbers. The prospect of a speedy change in this direction, when we study the moral conditions of society, is neither flattering nor even hopeful. From the plain teachings of the Bible we are led to believe that a day of universal peace and blessedness is yet to dawn upon this oppressed and groaning earth. How God shall usher in this day of gladness and joy can only be understood by careful study of prophetic scriptures. If the popular theory prevailing so extensively, that the present methods of promulgation of gospel truth would finally usher in the millennium, then surely we ought to have some tokens of it ere this. But where are such tokens to be found? Not among the missionaries in foreign fields, where sometimes a year is spent in securing one convert to Christianity. Not in the wide extension of infidelity gradually but surely darkening the nations of the earth. Not in the abundance of iniquity

ROLLING IN TIDAL WAVES

over the habitations of earth and causing the love of many to wax cold. Not in the

advance of civilization, which carries oft-times as much moral evil to heathen nations as good. Not in all these things do we see one token that would cause us to believe that the gospel as now promulged is to convert the world and bring in the reign of peace and righteousness a thousand years. We would not depreciate the progress of society and the march of intellect—the advance of science and the spread of modern ideas—the establishment of missions among the heathen and the planting of churches and Sunday schools in destitute places; these are all proper and right, and should be nurtured, fostered, sustained, nda carefully protected in every possible way; but each and all of these do not in any way argue in favor of the gospel converting the whole world. They are all necessary in holding the ground for truth and righteousness, and every honest, earnest heart should assist in promoting these holy interests. No hand should be idle, no purse should be closed, no tongue should be silent, when fields are white for the harvest. These are royal avenues through which the hosts of God can march in obedience to the divine mandate. But it is not by these means alone that Satan's kingdom is to be overthrown and the world delivered from

HIS HATEFUL SERVITUDE,

but by the coming of our Lord Jesus Christ on the clouds of heaven. This is the one grand event placed before us in "the sure word of prophecy." Here we can rest our faith and plant our hope amid the sad disasters and spiritual depressions constantly surrounding the walls of Zion. No seeming defeat of moral reform, no beating back of the armies of truth, no attempt to overthrow the bulwarks of Christianity, shakes our confidence or paralyzes our aggressive efforts. Beyond and above all these is seen the outshining of His power, and we wait in earnest expectancy and humble patience for the appearing of the great God and Savior Jesus Christ. Here we find the objective point of all prophecy. This is the star outshining in splendor the one followed by Eastern magi, and destined eventually to fill the universe with its effulgent rays. This is the true hope which gilds the darkest cloud with beams of holy light and comes to the relief of a calm and intelligent faith in the word of God.

With such a faith we can stand in the watch-tower and look through the lattice of prophecy for the coming of the royal bridegroom.

THE REV. G. H. N. PETERS.

ESSENTIAL RELATIONSHIP OF THE COVENANTS.

The devotional exercises of the afternoon meeting were conducted by B. F. Jacobs, of Chicago, prayer being offered by Professor Blanchard, of Wheaton College. The Rev. G. H. N. Peters, of Springfield, Ohio, read the following paper on the subject, "The Essential Relationship of the Covenants and the Supernatural to the Kingdom:"

It is desirable that in every assembly of this kind, intended for the advancement of Bible doctrine, the Abrahamic and Davidic covenants should be prominently presented. My heart has been deeply moved by the reference made to these covenants in the papers given by the brethren. These fundamental revelations of the divine will form the basis of our faith, firmly establish our hope, and direct us to our glorious inheritance. They are both the pledges and the guides to the glory that shall be revealed, giving to us the central points around which succeeding revelations cluster, which must, of necessity, correspond in their teaching. No one can possibly have a clear understanding of "the salvation" unless he comprehends the covenants, which embrace, in an epitomized but distinctive manner, the substance of the divine plan designed for completed redemption from the entailed curse. If we ever have the

UNSPEAKABLE HAPPINESS

to realize in our own experience what it is to be heirs of God and joint heirs with the

Christ, we inherit the promises made to Abraham, Isaac, and Jacob, and corroborated in "the sure mercies" covenanted to David. Blessed, indeed, is he who receives the covenanted blessings through the supernatural power of the covenanted seed and son of David; for that contains perfected salvation. A correct knowledge of these covenants and their fundamental relationship to the unity of revelation and the final outcome of the divine purpose, with faith in God's abilty to fulfil them, is to be so rooted and grounded in the truth that, in view of its certainty, the future is realistic to our hope, imparting the needed comfort and support.

These covenants are confirmed by oath, distinguishing them above all other announcements, as if purposely to rebuke the prevailing unbelief in them, and to give believers the strongest possible assurance of their ultimate realization. The fulfilment is unfailing; for, however conditionality may apply to individuals in the acceptance of conditions in order to experience the same, the covenants themselves are unconditional as the oath of God attests. No matter, therefore, how long the purpose of God may be postponed, we have the absolute assurance given that these promises shall be verified. More than this, the oath of confirmation covers all the blessings enumerated in both covenants. Hence, we are not at liberty to accept of some and reject as unworthy of credence others, as the unbelief of many at the present day evidences. Now multitudes profess to receive these covenants, but only such portions as their own judgment considers reasonable. Thus, for example, the entire Davidic covenant is practically rejected, with the single exception of the Messian's promised descent from David. The perpetuity and confirmation of the covenant, as a whole, is utterly ignored. The treatment received by the Abrahamic covenant is similar; while the blessing through Abraham to the families of the earth in his seed is partly acknowledged, yet the personality of the promises to him and his seed pertaining to inheritance, the

GREATNESS OF THE NATION,

and the multitude of his seed, the land of Canaan as "an everlasting possession," etc., are entirely rejected as unreasonable, or conditional, or to be spiritualized away from their grammatical meaning, notwithstanding the repeated confirmatory predictions of the prophets, the teachings of Jesus and His apostles (which to preserve unity must also be spiritualized by them). We insist upon it that the oath confirms not merely a portion of these covenants, but the whole. The inspired faith of the prophets informs us that the sun may refuse to shine, the moon and stars may depart, the sea may no longer roll its waves, day and night may not alternate, the ordinances of heaven may be repealed (Jer. xxxiii. 17-26, Isa. liv. 9, Jer. xxxi. 35, 36, Psl. lxxxix. 36, 37, etc.), but the promises of God shall not fail in their accomplishment; yea, a greater than these has declared (Matt. v. 17, 18): "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, 'Till heaven and earth pass, one jot or one title shall in no wise pass from the law till all be fulfilled." The belief of many to-day is that the mission of the Christ was not absolutely to destroy the law and the prophets, but so to change and modify them that a sort of fulfilment may be predicted of them to save their credit. Men may ridicule our faith which accepts of all these promises, because standing related in the same oath-bound covenanted purpose of God, but we stand firm in the same, seeing that God's word and honor are pledged, most solemnly and sacredly, to a full realization of not merely one, but all. We earnestly protest against that destructive process which either denies or fritters away promises of God pertaining to salvation, substantiated to us for acceptance by the oath of the Almighty and by the covenant name of Jehovah expressive of His unchangeableness, and hence indicative of the certainty of ultimate execution—for (Psalms xxxiii. 11) "the counsel of the Lord standeth forever."

A question of practical importance must first be decided, the answer to which will materially affect our reception and understanding of the covenants. It is this: Are we to

RECEIVE THE PROMISES

contained in them in their plain grammatical meaning, or are we at liberty after such a meaning is ascertained to engraft upon it another and different import under the plea of a higher spirituality? Pre-millenarians, of course, being firmly attached to the reception of the clear, unmistakable grammatical interpretation—of which Luther said: "The Christian should direct his efforts toward understanding the so-called literal sense of Scripture, which alone is the substance of faith and of Christian theology; which alone will sustain him in the hour of trouble and temptation, and which will triumph over sin, death and the gates of hell, to the praise and glory of God,"—accept of the covenant promises just as they are written, as shown in the able paper presented to this conference by Professor Lummis. That they are right, prudent and wise in so doing will be apparent in answering some questions that

the subject suggests. If one party gives a promise of value to another party, is it not universally conceded that if such a promise is to be understood it must be interpreted according to the plain grammatical meaning contained in the language. Are the covenants an exception, so that some spiritual, mystical or typical meaning is to be sought out before they can be comprehended? Is it reasonable to suppose that God will attest by oath a sense which all admit is contained in these covenants, and yet that this meaning is to be discarded for one that is inferred? Is it in the nature of a covenant that embraces the vital interests of the Messiah, of believers, of the race, and the world, that it should be so constructed that, instead of conveying a decisive meaning clearly expressed in its wording, it presents a hidden or typical one which requires the revolution of centuries to develop through such men as Origen, Agustine, Swedenborg, and others? Would God, who said (Matt. vii. 9) "What man is there of you whom, if his son ask bread, will he give him a stone?" give a grammatical signification, accessible to all who read, that is

DECEPTIVE AND MISLEADING,

that fosters a faith which can never be attained, and that leads to hopes which can never be realized? Such questions might be multiplied, all indicating that God could not in justice to Himself, and did not in mercy to man, present covenants which in their grammatical sense would be delusive. Men, and even learned men, tell us that if we trust in the evident sense contained in the laws of language in the words that we are deceived, in gross error, satisfied with "husks" and heretical. The word of God speaks for itself, and is not dependant upon the dicta of men. It expressly cautions us against any alteration of its meaning, and predicts that such changes will be made that at the second advent of Jesus but little faith in the recorded promises of God will exist—a lack of faith brought about by the prevailing spiritualistic and typical theories with their multitudinous interpretations. Three facts alone are sufficient to set aside those speculations so dishonoring to God's word, and to indicate the correctness of our position. One is, that our opponents can not, and do not, make the whole of these covenants spiritual or typical, for in them they fully admit the grammatical sense pertaining to the seed, and correctly apply it to Jesus. Why admit that part is thus to be received and the remainder with other and differing senses? The reply is, that they are forced to such a partial recognition because of the initiatory preparation for the realization of the covenants in the first advent of Abraham's seed and David's Son, but they reject the other statements, because no fulfillment of the grammattical sense down to the present day justifies their reason or faith to accept of them. Whether consciously or unconsciously, they virtually assume the judgship of what is worthy of their belief. Another is that God has impressed the grammatical sense of the covenants to be the true one, by literally fulfilling a portion of them in the meaning expressed. A sufficiency is found in the

HISTORY OF THE MESSIAH,

in His descent and mission, to show us that the covenants contain a substantial verified grammatical sense. Hence we justly feel that it would evidence unbelief, should we change such a sense for something else. The third is, that God appeals to those covenants as to promises readily comprehended. This He could not do if the language in them was susceptible of meanings differing from the plain text, thus making them not subjects easy to understand, but intricate, conjectural, and mysterious.

Taking it for granted that every prophetic student is familiar with the engagements included in the two covenants (the Abrahamic in Gen. xii. 1-3-7, xiii. 14-17, xv. 4-21, xvii. 4-16, xxii. 15-18; the Davidic in II. Saml., vii. 10-16; I. Chron., xvii. 11-14), and their reference to the Jewish nation, believers and the Messiah as plainly given by the prophets, Jesus, and apostles, attention is directed to the demands that these promises make upon our faith. We freely admit that, owing to the present non-fulfillment of much that is recorded, we accept of them simply because God has granted them and most sacredly attested to their faithfulness by oath. We are not concerned respecting the difficulties of accomplishment, which cause the multitude to engraft other meanings upon these promises. For we hold that He who gave them has already evidenced in creation and in the provisionary arrangements for redemption, a power adequate to meet every emergency that may arise, and to crush all opposition that may be formed, seeing (Psl. lxxxix. 34) "My covenant will I not break, or alter the thing that has gone out of My lips." While it is true to-day as in the days of the ancients that "the just live by faith," it is also true that such faith is greatly sustained by contemplating the confirmatory statements of inspired writers, showing that our acceptance of the plain surface meaning is undoubtedly the correct one; and then by regarding the attested provision for their

fulfilment. This is the more necessary, since our

FAITH IS DENOUNCED

as "carnal," "extravagant," and "fanatical" by many who only receive these covenants as perpetual after changing their grammatical meeting and substituting some other as more suitable, thus virtually doing what God Himself declares He will never do, viz.: "alter the thing that has gone out of My lips." We thank God that in an age abounding with unbelief in His promises, He gives us an abundance of testimony by which not only our own belief is supported, but we are able to be (I. Pet. iii. 15) "ready always to give an answer to every man that asketh you a reason of the hope that is in you." As illustrative that our confidence is intelligently placed, take the inheriting of the land as given personally to the patriarchs and to the seed. In view of our inheriting the promises with Abraham, Isaac, and Jacob, the Divine Spirit gives us a varied array of evidence to show us that our comprehension of the Word accords fully with the purpose of God. First, we are divinely assured that Abraham, Isaac, and Jacob did not personally inherit the land (Acts vii. 5), and that they died as "pilgrims and strangers," "not having received the promises" (Heb. ix. 8, 9, xi. 13-40). Next, seeing that this, owing to God's faithfulness, necessitates the resurrection, Jesus Himself teaches us (Luke xx. 37; Matt. xxii. 31; Mark xii. 26) that the covenanted memorial ("the Lord God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob * * * this is My name forever, and this is My memorial unto all generations) implies the resurrection of the dead, for it is based upon the majestic attributes of a God, who (Mat. iii., 6) changes not, who (Numb. xxiii., 19) "is not a man that He should lie, neither the Son of man that He should repent;" who (Jer xxxii., 17, Matt. xix., 26, Luke i., 37 and xviii., 27, Dan. iv., 35) does not allow His power to be limited by unbelief, because (Job xxiii., 13) "He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth;" "For (Isa. xiv., 27) the Lord of Hosts purposed, and who shall disannul it?" Would to God that an Abrahamic faith would more and more

CHARACTERIZE BELIEVERS;

such a faith as caused Abraham to believe, as in Isaac's case (Heb. xi., 17-19), that the Almighty would be faithful in fulfilling His promises even if such a fulfillment required as an essential a resurrection from the grave. Next observe that as all believers are engrafted by faith and thus become the children of Abraham, obtaining a personal interest in the covenanted promise of inheriting, the Scriptures in all their teachings corroborate the indisputable sense of the covenant by asserting that this earth, delivered from the curse and renewed under the all-providing creative hand of Him who will (Rev. xxi., 5) "make all things new," shall be "the everlasting possession" of the redeemed, verifying the declaration of Jesus (Matt. v., 5), "Blessed are the meek; for they shall inherit the earth" (Compare Psa. xxxvii.). With Irenæus (Ag. Her. ch. xxxii.) relying upon the covenant and God's faithfulness, we say: "It is fitting that the just, rising at the appearance of God, should in the renewed state receive the promise of inheritance which God covenanted to the Fathers, and should reign in it." This and this alone makes the Bible a unit in promise, beginning with the earthly paradise forfeited and ending with the same regained; thus enforcing as vital a perfect redemption from the curse, restoring that which was lost with added beauty, glory and blessedness. The consciousness that the living God is the Holy One who engaged himself must, in the very nature of the case, inspire faith and hope both in the patriarchs and in us that the future fulfillment thus presented will be performed. Abraham's faith is greater than ours, however impressed to look forward to "the day of the Christ," because the promises were given purposely in a form to test his trust in God's ability and faithfulness, which the actual presence and oath of the great Promiser materially aided to enliven. Our faith, indeed, like his, is tested by our utter inability to explain just how this and that promise is to be accomplished, leaving the Supernatural to fulfill His own engagements; but unbelief in us is inexcusable, seeing that to

THE WORD OF GOD

as given to the patriarchs we have added revelations with promises, added dispensations with their redemptive developments, and added means culminating in the Person of the Messiah, designed expressly for a verification of these promises. The past nonfulfillment has nothing whatever to do with the validity or the stability of covenant engagements. This stumbling-block to the multitude, causing either a rejection or modification of them, has no effect upon the intelligent believer, because the same Scriptures clearly teach not only the postponement, but also give the reasons why the long delay occurs, and exhort to patient waiting. Thus, likewise, we might take the seed, directly referred to the Christ (Gal. iii., 18) and trace the partial fulfillment, the developments, the promises attached to Him, all ev-

idencing an omnipotence in Providence that is irresistable, a covenanted result in continuous prospect that must, in view of the means provided, manifest itself according to the will declared to Abraham and David; and also the loving personal interest that God takes in the unfolding of His purpose so that honor, praise and glory may ever be ascribed to Him by the inheritors of His marvelous grace. In brief, the entire analogy of Scripture and of faith evidences by a progressive testimony, bound together in a unity of design, such a harmonious plan, founded on the everlasting covenants, that we would be faithless not to accept of their promises as unchanging and irrevocable, "ordered in all things and sure" (II. Sam'l xxiii., 5). Let me appeal to your own experience, brethren, is it not true, that whenever in your personal study of the Scriptures they were read in the light afforded by covenant promises the result has been increased knowledge of redemptive mercy and grace, increased faith and hope, warming the heart with anticipated deliverance?

Our belief is finally established in these covenants by considering the means already provided for their ultimate fulfillment. We freely admit that which our opponents allege as a serious and even fatal objection, viz., that to have our faith and hope in such promises realized there must be, of necessity, a direct and special intervention of, and power exerted by, the supernatural. Why this shrinking back from this proffered aid, when the natural, as Paul testifies, must ever remain under its present

GROANING BONDAGE

without its assistance? Why, especially, do those who professedly accept of these covenants, object to our reliance upon, and our trust in, the supernatural to fulfill them, when the covenants themselves are the most sacredly specified utterances of the supernatural, hedged in by supernatural acts, and culminating in the supernatural birth and person of the seed, David's Son and Lord? From the day these covenants were given down to the present, the Lord God of the Fathers has warned us to put our trust only in Him for their realization. Ponder over the promises, their greatness, and comprehensiveness, and it must be admitted that they can never, never be experienced by either the patriarchs or by believers, unless God aids immediately by His omnipotence. The germal promises covenanted, as explained, enlarged, and enforced by the prophets and and apostles, fully corroborate this position. Thus, for example, they include, as the attestation of inspired men proves, the personal coming of Abraham's and David's seed to inherit; the resurrection from the dead; the inheriting of a renewed earth; the effectual removal of the curse in "the times of the restitution of all things;" the glorious theocratic reign of the seed and His co-heirs; the perpetual deliverance from sufferings, sickness, sorrow, tears, and death; the removal of the bondage under which nature labors with groanings; the restoration of all forfeited blessings with increased exaltation and happiness; and all these, as well as other promises still unfulfilled, embrace such radical and grand changes that the Bible uniformly, from beginning to ending, teaches that the personal intervention of Him, in whom all power is lodged, can alone produce results so far-reaching and magnificent. The Messiah is the peaceful instrumentality provided to bring about these astounding manifestations in heaven and earth, in nature and the creature, in the saints and the race, in the Holy Spirit and the Christ. Our faith grasping the things recorded of, and pertaining to, Him as the

MIGHTY RESTORER,

makes him pre-eminently "our hope" (I. Tim. i., 1), and His second coming, "the blessed hope" (Tit. ii., 13). Let us briefly contemplate a few particulars associated with our Messiah, and requisite to perform covenant purposes. It will cheer our hearts and urge us to increased "love for His appearing." The Old and New Testaments unite in the declaration that the mission of Jesus is to fulfill the covenants and related promises. The simple question for us to answer is this: As the supernatural is indispensibly necessary to accomplish their realization, does this Jesus possess the required supernatural power? The answer to this is overwhelmingly in the affirmative, leaving no apology for unbelief. The covenants, supernaturally given in the preparatory fulfillment evidence with a distinctness and force that can not be resisted, without the grossest disbelief, the possession of all power in the seed. It is impossible to be a believer either in the covenants or the Messiah, as the ordained Covenant-Fulfiller, without conceding this much. The conception of the seed was supernatural; the life and the works were supernatural; the death, resurrection, and ascension were supernatural. Eliminate these from Jesus and we have no longer a Savior able to save, a Restorer with strength to restore, and hope perishes under the heaviness and bondage of an entailed curse. When the Christ came at the first advent it was absolutely necessary that He should exhibit the actual possession of the needed power to consummate covenanted redemption. Thank God this, that is foolishness to unbelief but wisdom to the wise,

He did, and constantly appealed to its possession and manifestation as decided proof that He was the appointed seed, the Messiah with adequate authority and might to fulfill. The union of the supernatural with Him is His distinguishing excellency, and in His appeals forms the crowning characteristic inviting to belief. Behold His works! Is death to be removed to make inheriting possible? He has abundantly shown that he has authority over

DEATH AND THE GRAVE.

Is nature to be fashioned anew to effect its deliverance? He has sufficiently manifested his ability to control nature. Is glorification to be realized in order to enhance the blessedness of the inheritance? He has exhibited His astounding transformation power. Is Satan, the god of this world, to be eventually cast out and bound? He has proven His foreshadowing might and purpose over him. Are sickness and sorrow and tears to be banished; are blindness, lameness, deafness, and dumbness to be removed; are hunger, thirst, and famine to be expelled; are all the evils incident to a curse pressing so hard upon animate and inanimate creation to be repealed? He in the numerous attested miracles of healing, the removal of grief-producing causes, feeding, dominion over creatures, etc., has unmistakably testified to His amazing ability to complete redemption as covenanted. This extraordinary demonstration of the supernatural in Jesus is full of comfort and joy, for it points us on to the future when this same Jesus of supernatural origin and glorified in the supernatural shall return unto salvation; and then, as a thousand promises declare, shall exert His omnipotence in order to verify the truthfulness and faithfulness of covenants given specially under the auspices of a faithful God. This is the most reasonable and God-honoring faith, seeing that it makes the supernatural and miraculous indispensable adjuncts to the grand consummation intended. Hence, as various writers have correctly pointed out, the miracles of Jesus are called "signs;" signs of divine power lodged in Him to be used in securing the goal intended; signs of that future exertion of might to subserve the covenanted salvation; signs of the potent strength that will be exerted in re-creation: signs of that dominion that shall be enforced in behalf of the highest welfare and happiness of man and the race; signs of that

POWERFUL WILL.

"Working, whereby He is able to subdue all things to Himself" (Phil. iii. 21); signs that (Col. i. 16) "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers, all things were created by Him and for Him; and He is before all, and by Him all things consist." Surely when such a mighty One challenges our acceptance of these signs as tokening the intended faithfulness, it indicates a deliberate, if not sinful, lack of faith if we refuse to make the designed application. In this day of unbelief and lowering of the majesty of Jesus, these words (Jno. x. 25) of His are significant: "The works that I do in My Father's name, they bear witness of Me;" (Jno. xiv. 10-11) "Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me, that I am in the Father and the Father in Me; or else believe Me for the very work's sake." Yes, blessed Jesus, our hearts respond, we believe in Thee; we believe in Thy works of mercy and grace, stamping Thee as "the Anointed," "the Faithful Witness," "the Mighty God," and "Immanuel," who will come again to perfect salvation, of which Thou hast given us abundant assurances to impart confidence and patient trust. The supernatural is essential in bestowing the plan of redemption, in providing the means requisite to its completeness, in giving the evidence of its existence and interest, and in bringing forth the glorious consummation.

The splendid prospect that the future presents under the guidance and controlling influence of the supernatural, may be illustrated by a reference to the person of the Redeemer. To obtain a correct view the Abrahamic and Davidic covenants—both everlasting—must be linked together, seeing (as the primitive branch so logically held) that the latter embraces the kingly instrumentality by which the former is to be eventually realized. This combination gives us at once a supernatural King, so majestic that he is the "King of Kings." The germal theocratic idea is already given in the Abrahamic covenant in the declaration, that God will be a god to Abraham, Isaac, and Jacob. This was developed in the establishment of a theocracy in which God Himself is the head. Foreseeing the withdrawal of the

THEOCRATIC GOVERNMENT

on account of the sins of the Jewish nation the Davidic covenant is purposely given so that we might have implicit confidence in God's theocratic purpose. Hence it is, to complete assurance, also attested (Psalm cxxxii., 11; lxxxix., 35; Acts ii., 30) by oath. David, by inspiration, directly foretold the

overthrow of the theocracy, but expresses his unalterable faith in the realization of the covenant in the future. He describes this promised Seed who shall occupy the theocratic throne as "higher than the kings of the earth," as infinitely superior to Solomon, giving Him exaltation, authority, dominion, immortality, and perpetuity of reign that would be folly to ascribe to a mere mortal king. In David's last words (II. Saul, xxiii., 5), filled with trust and foreseeing the great salvation attached to the reign of this seed, he emphatically says: "He hath made with me an everlasting covenant ordered in all things and sure; for this is all my salvation and all my desire." Having already briefly looked at this King, and seen that the supernatural abided with Him, we are ready and willing to indorse and emulate David's faith and hope. We unhesitatingly accept of the claims put forth by this covenanted seed as required for salvation and attested to by earnests. We deeply feel that while the human is essential to redemption and the exaltation of humanity, the divine incorporated with it in the person of Jesus is likewise necessary, and the union of the two in Him forms the perfect Redeemer needed by sin and curse, by sinner and saint, by the dead and the living, by the race and the earth, imparting the most precious hope of God again dwelling with men, and being, in the theocratice sense, their God (Rev. xxi., 3), who gives the required validity, efficacy, and realization to His word. We do not see how anyone who receives the Scriptures in humble faith and has tested them by the most satisfactory of proofs, a personal reception of the Christ, can possibly object to such a vital and indispensible union of the human and supernatural in Jesus; now he can turn away from His oneness with the Father (John xv., 30), His claim of equal power with the Father (John v., 23), His declaration that the fulness of the Godhead bodily dwelleth in Him, (Col. ii. 9), hence making Himself equal with God, (Jno. v. 18; x. 36; xix. 7). This, this is the Savior that man, the race and the earth burdened under an all-pervading and

SORROW-PRODUCING CURSE

requires. His ability shines forth in the saying, "all things that the Father hath are mine;" (Jno. xvi. 15). His pre-eminent dignity and power to save appears in His being "the brightness of the Father's glory, and the express image of His person. (Heb. i. 3). So that it is true that He is the "Alpha and Omega, the beginning and the ending," (Rev. i. 8), and that it is a certainty that He is the One of whom Isaiah (liv. 5) predicts: Thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called."

Such a view of "the Coming One" is amply sufficient to establish the dignity, power, riches, honor, blessing, and glory, constituting Him "the All in all;" and hence leaving us inexcusable to reject or alter His covenant promises. How can we be faithless when this divine, human, this God-man has even sealed this covenant with His own precious blood, causing it to be possible, by the remission of our sins in His atoning blood, and the obtaining of those accounted worthy to inherit, to make these promises realities. Van Oosterzee (Ch. Dog. vol. 2, p. 471), utters a pregnant truth when he so aptly remarks: "We have learned to recognize the covenant of God with Abraham as the foundation of the entire revelation of salvation." Let us pray that every believer may attain to such learning, for then (Eph. i. 18) "the eyes of our understanding will be enlightened that we may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." Misled by the word "new," which is employed in the Scriptures in the sense of "renewed" as in new moon, new heart, new creature, new heavens and earth, etc., many fail to grasp the weight and deep significance in the memorable words (Math. xxvi. 28), "this is my blood of the new testament, which is shed for many for the remission of sins." (Luke xxii. 20). "This cup is the new testament in my blood, which is shed for many." Now what is, as Paul (Heb. xiii. 20) calls it, this "everlasting covenant" ratified by His blood? The answer from hundreds of passages, the argument especially of Gal 3, Eph. 2, and of Hebrews, the general analogy and unity of Scripture, unmistakably teaches that it is the Abrahamic, for that contains the promises we inherit with Him, provided we through this blood become the children of Abraham, and thus come into covenanted relationship, by which we become heirs with the

PATRIARCHS AND CO-HEIRS

with the seed. If that covenant were disannulled, then there would be no salvation; if that covenant ever fails, then the blood of Jesus has lost its claimed sealing efficaciousness; if that covenant is not ratified by His blood, then the blessing of Abraham can not come upon us gentiles through Jesus, the Christ, that we might become Abraham's seed and heirs according to the promise (Gal. 3), and we can never hope to enter with the patriarchs the covenanted inheritance. We, however, have faith in that costly blood! Realizing its exceeding preciousness now in the spirit-imparted self-consciousness of sin forgiven, we possess the earnest that the promises of God contained in the covenants,

and which we acquire by union with the Christ and adoption as Abraham's children, are not disannulled (Gal. iii. 17), can not possibly fail, but are confirmed of God in the Christ (Gal. iii. 15), who thus becomes the surety of "the promise of eternal inheritance." What a pledge of faithfulness and covenanted love, mercy, and grace is given in the shed blood of the agent appointed to bring to pass the accomplishment, seeing, also, that in all this His own inheritance and glory is involved. Hence, Paul, grounded in the covenants and believing in the Second Advent as the predicted period of realization, says (I Cor. xi. 26), in immediate connection with the ratification of the covenant in Jesus' blood: "For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come." Hence the precious testimony of the venerable Dr. Bonar on this point in his letter read by the secretary. In the divine procedure this death is a prerequisite to a restoring to us the once forfeited but now covenanted blessings of an Edenic state. The resurrection associated with it is also vital, not only in showing us that the keys of death hang at His girdle, but in constituting Him the immortal, glorified son of David, thus meeting the very conditions imposed by the covenant. His ascension and exaltation are not merely an assurance of the acceptance of His work as in accordance with the Divine will, but they confirm the proposed work of the future. How then, in view of all these things, can we refuse to receive all the promises of God as written? It is faithless to set aside a part as

UNWORTHY OF BELIEF,

to limit a portion as demanded by so-called progress, to modify and change the plain grammatical sense to suit our reason and ideas of the fitness of things, for it is God that promises and God that fulfills. Brethren, is it not as true to-day as it was in the days of Christ and the apostles that salvation is of the Jews, and is not, therefore, Paul's warning (Rom. xi. 20), to the gentiles not to be "high minded" fairly applicable to the general unbelief of Jewish covenanted promises? Let us constantly keep in mind as a caution and help, that no portion of these covenants in their preparatory fulfillment were ever realized as the natural wisdom of man conceived, or in accord with the expectations and anticipations of the multitude, and this, as predicted, will be repeated.

Now combine the covenants and associated promises with this divine-human, supernatural King, and behold, the untold riches ascribed to Him, the splendor of the saints' destiny, the exaltation of the Jewish Nation, the blessings bestowed upon the race and the deliverance given to creation. We have a veritable theocratic King, God, himself, condescending to be an earthly ruler, thus giving us a perfect, infallible head, and securing stability and perpetuity to His kingdom. God manifested, in the person of One related to humanity, seated on the theocratic throne, restored with the grandeur due to so sublime a personage, the human and the divine united in identical rule, secures one determining will, a bulwark of supremacy, strength of execution, unity of purpose, the endless majestic relationship of headship over the race as the Second Adam, the filling and lighting up in glorification of the darkly glimmering chasm between the finite and the infinite, world-wide dominion, the highest possible spirituality and personal access so that we may behold the King in His beauty and royalty. We see the divine and political, the civil and the religious, the church and the State, the natural and the spiritual harmoniously combined, as of necessity they must be under such a rule that is truly theocratic, thus giving us God's own judgment of what constitutes the highest possible form of government; thus showing us that God's instructive

CONCEPTION OF GOVERNMENT

is not a failure, but will inevitably result in universal empire, thus evidencing that all things, without exception, will indeed be consecrated to the praise of God, and thus happily exemplifying that He is a priest forever as well as a King—a King-priest, who reigns over a redeemed and "a willing people," in whose behalf He will forever dispel the evils, clashing interests, jealousies, and wars of gentile domination. By faith we behold the theocratic relationship and blessings of the elect Jewish nation augmented in the regeneration and times of refreshing, when regrafted into its own olive tree by this "King of the Jews," thus constituting it "the holy nation," forming the nucleus of "the greatness of the kingdom under the whole heaven," introduced by the change of princes and leading to the heartfelt allegiance of the nations. By faith we see the marriage of the Lamb with the festal robes and supper, the victory over sin and death, the redemption of the body, the manifestation of the sons of God, the blessed meaning of adoption displayed in Christ-like fashioning, the kingship and priesthood of the saints, the overthrow of all enemies and the destruction of the works of the devil, the vindication of justice and mercy, holiness characteristic of the great and minute, the Holy Spirit so marvelously poured out that the supernatural abides continuously with power; the withdrawal of the glass through

which we see darkly the new heavens and the new earth in which dwelleth righteousness, the perpetual wiping away of tears by the sympathizing hand of Omnipotence, the joyfulness in glory, the splendor and association of angels, the mighty increase of the kingdom, the creation under the plastic hand of this Ruler lavish with gifts and fatness, so that even the creature basks in the sunshine of renovation, and the new Jerusalem with God and the Lamb as its highest excellency, bestowing the priceless legacy of eternal fellowship with the Father, Son, and Holy Spirit.

Is it not then true (Col. i. 27), "Christ in us the hope of glory?" Is it not then a most prominent truth that the

SECOND COMING OF JESUS

unto salvation is "the blessed hope?" And is it not then pre-eminently true that our hope is (Jer. xvii. 13; Acts xxviii. 20) "the hope of Israel," "the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come," so that when the long-delayed, long-desired "day of the Lord Jesus, the Christ," shall come (Isa. xxv. 9), "It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." O, come, speedily come, thou covenant-keeping God!

Blessed are the covenants; blessed are the oaths of the Almighty attesting the same; blessed are the provisionary means instituted toward fulfillment; blessed are the evidences of God's faithfulness and ability to verify them; blessed is the sealing blood; blessed is the all-powerful Agent ordained to perform the sublime work; and blessed, beyond description, is every one who shall have the unspeakable happiness of experiencing in his own person the transforming and glorifying hand of the covenant-fulfilling God! And let all true and enlightened believers say, "Amen!"

RESOLUTIONS ADOPTED

The concluding meeting of the conference, showing no decrease in good attendance, was presided over by Bishop Nicholson. Prayer was said by the Rev. Mr. Osler, of Providence. To confute all misrepresentations which might prevail concerning the purport and purpose of the conference, this body, on motion of the Rev. Mr. Parsons, adopted the following declaration of principles, the identical platform adopted, for similar reasons, by the New York conference eight years before. These resolutions express, in brief, the views of the large body of ministers who participated in, or were present to sympathize with, the proceedings.

1. We affirm our belief in the supreme and absolute authority on the written Word of God on all questions of doctrine and duty.

2. The prophetic words of the Old Testament Scriptures, concerning the first coming of our Lord Jesus Christ, were literally fulfilled in His birth, life, death, resurrection and ascension; and so the prophetic words of both the Old and the New Testaments concerning His second coming will be literally fulfilled in His visible bodily return to this earth in like manner as he went up into Heaven; and

THIS GLORIOUS EPIPHANY

of the great God, our Savior Jesus Christ, is the blessed hope of the believer and of the Church during this entire dispensation.

3. This second coming of the Lord Jesus is everywhere in the Scriptures represented as imminent, and may occur at any moment; yet the precise day and hour thereof is unknown to man, and only known to God.

4. The Scriptures nowhere teach that the whole world will be converted to God, and that there will be a reign of universal righteousness and peace before the return of the blessed Lord; but that only at and by His coming in power and glory will the prophecies concerning the progress of evil and the development of Antichrist, the times of the gentiles, and the ingathering of Israel, the resurrection of the dead in Christ, the transfiguration of His living saints, receive their fulfillment, and the period of millennial blessedness its inauguration.

5. The duty of, the church during the absence of the bridegroom is to watch and pray, to work and wait, to go into all the world and preach the Gospel to every creature, and thus hasten the coming of the day of God; and to His last promise, "surely I come quickly," to respond, in joyous hope, "even so; come Lord Jesus."

6. That the doctrine of our Lord's premillennial advent, instead of paralyzing evangelistic and missionary effort, is one of the mightiest incentives to earnestness in preaching the Gospel to every creature, until He comes.

The conference then

ADOPTED THE FOLLOWING:

1. *Resolved*, That our thanks are extended o the committee who have called us together for the interesting and profitable arrangement of subjects presented at this conference, and especially to the secretary for his indefatigable labors in respect to the details of this instructive and satisfactory meeting. The thanks of this conference are tendered to Mr. John Morrison, Chairman of the R. R. Committee, and the brethren

associated with him in their labors of love so helpful to the committee.

2. That we request the following brethren to act as an interim committee, with authority to act in our stead, in regard to any unfinished business connected with this meeting, and also to call a future meeting of this conference when it may be deemed expedient: The Rev. Dr. James H. Brooks, St. Louis; Bishop W. R. Nicholson, Philadelphia; Professor W. G. Moorhead, Xenia, Ohio; the Rev. Dr. A. J. Gordon, Boston; the Rev. S. H. Kellogg, Toronto, Ont.; the Rev. Dr. E. P. Goodwin, Chicago; the Rev. W. J. Erdman, Boston; and George C. Needham, Boston.

THE REV. A. J. FROST, D. D.

"Condition of the Church and World at Christ's Second Advent; or, Are the Church and World to Grow Better or Worse Until He Come?"

This question divides Christendom, nominal or real, into two classes. Postmillennialists hold that the church and the world are growing morally better, and that they will continue to improve until our Lord returns. Premillenialists maintain that the church and the world are destined

TO GROW MORALLY WORSE

until the end of the age. One class believes that the condition of the church and the world at Christ's second advent will be the culmination of millennial glory; while the other class as firmly believe that this dispensation will end in diabolical wickedness and well-nigh universal apostasy amid the crash of Apocalyptic thunder and the unparalleled judgments of God. One division of Christendom is looking for a millennium without a personal, visible Christ; the other division is looking for His coming to introduce that golden age. This question admits of no concessions, no compromises. If one division of Christendom is right the other division is wrong. Our appeal is to the infallible word of God. If the condition of the church and the world at Christ's second advent is shown by the sacred writers to be deplorable beyond conception, then the church and the world are to grow morally worse until He come.

I am fully aware that the mere suggestion of such a question is enough to rouse an emphatic protest both from the nominal church and the world. So accustomed are they to boast of the progress of the age, the advancement of science, and the spread of the gospel among all nations, that a proposition expressing the conviction that the church and the world are to grow morally worse instead of better, culminating in the downfall of all human institutions and the complete overthrow of the great world-powers, is likely to evoke the severest criticism from both the secular and the religious world. This proposition implies so much of rebuke that this proud, vaulting, God-denying, God-defying age will hardly tolerate it for a moment. We shall endeavor to show that the sacred writers in the Old and New Testament scriptures foretold this state of moral declension and religious apostasy. With unerring wisdom, through divine inspirations, they predicted that this dispensation, like all that had preceded it, would close in utter failure of man's hopes to redeem the world by the preaching of the gospel, and that

THE IMPENDING JUDGMENTS OF GOD

would fall upon a faithless church and a guilty world and thus close the scene. Dark and gloomy as this prediction may be, it becomes us to pause and consider this greatest and gravest question of the age. So much has been said by optimistic writers concerning the glory of the nineteenth century and the coming era, is it not time to listen to the other side?

1. What do past dispensations teach regarding man's faithfulness and responsibility. Both the human and divine nature being the same in all ages, past dispensations will throw light upon the present and the future. In every dispensation God is sovereign and man is free, and therefore the success or failure of a redemptive scheme is less or more contingent upon man's faithfulness and responsibility. The principles of divine government being the same in all ages, human nature being the same in all dispensations, we may derive much knowledge of the present tendency and the final outcome of this dispensation, by briefly considering those that are past. We shall not only find them analogous but identical in their underlying principles.

(a) The paradisaical dispensation. Never dispensation began with better oppotunities and more favorable prospects. Paradise, the garden of the Lord, the favored spot; Adam and Eve, God's image and masterpiece, the favored occupants; angels for companions, the triune God for counselor and guide, the "Tree of Life" for symbol and pledge of immortality; with natures immaculate, if not holy; temptation the least possible, reward the greatest conceivable, yet how did the Eden dispensation terminate? Man ruined, lost, driven out of paradise by his Maker, his entrance barred by cherubic sword melting into flame. Notwithstanding the

UNSULLIED MORAL BEAUTY.

the majesty and the glory with which that dispensation began, it ended in universal apostasy and the consequent judgment of Almighty God.

(b) The antediluvian dispensation. Adam and Eve in God-made vestments of sacrifice, outside the gates of paradise, stand at the head of a new dispensation. Cain and Abel represent the good and evil principles of the new era.

1. Good and evil forms of worship. Abel presents a sin offering, Cain a thank offering; one a sacrifice, the other a curse; one of faith, the other of works; one wins God's respect, the other His frown.

2. Good and evil results of such worship. Jealousy, hatred, murder, eternal death.

3. Good and evil alliances, sons of God in alliance with the daughters of men. Sethites and Cainites in wedlock. "Every imagination of the thoughts of man's heart was only evil continually. "All flesh was corrupt before God," "the whole earth was filled with violence."

4. Good and evil, in judgment by God's saints Abel, Seth, Enoch, and Noah, condemned the world. Perchance they were called pessimists, bigots, fanatics. Enoch, a premillennialist, who prophesied that the Lord would come with 10,000 of His saints to execute judgment upon a guilty world, walked so near heaven's gate that God reached out and took him in—first of the translation saints. Noah, a preacher of righteousness representative of the resurrection saints, is hid in the pavilion of the Almighty till the indignation is overpast.

We have it on the authority of Jesus Christ that, "As the days of Noah were, so shall also the coming of the Son of man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered the Ark, and knew not till the flood came and took them all away. So shall also the coming of the Son of man be." Here is not only analogy, but identity in the ending of dispensations.

(c.) The Patriarchal dispensation teaches a similar lesson. Noah and his family stand beside God's altar at the head of a new dispensation. All God's waves and billows had passed over him unharmed. Good and evil are to have a new trial. We have neither time nor space to even summarize the underlying principles of this dispensation. We are to deal with the outcome of dispensations, the condition of things at the close of the present age. Two things claim attention, however, on this point. (1) The Patriarchal dispensation closed with the world lying in wickedness and God's chosen people in bondage. (2) The Lord Jesus represents the condition of the church and the world at the end of this age as far worse than that of

EGYPTIAN BONDAGE.

"As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." No method of exegesis can overthrow the fact that our Lord, in speaking of the condition of the world at His second advent, purposely selected the darkest period in both the Antediluvian and Patriarchal dispensations, as representing the coming apostasy and the retributive judgments of God. If the world is to grow better until Christ returns, if millennial glory is to flood the earth for a thousand years before His advent, then he should have said: "As it was in the days of paradise before sin entered, so shall it be in the day when the Son of man cometh." Or as it was in the days of Solomon, when peace spread her banners over all the kingdom; or, as it was in the days of Joshua, when all opposing kings were trodden in the dust, "so shall it be when the Son of man cometh."

(d) The Mosaic dispensation is not less explicit in regard to man's responsibility and faithfulness.

Let an inspired apostle speak of the exalted privileges of the Hebrew nation. "Who are Israelites; to whom pertaineth the adoption and the glory, and the covenant, and the giving of the law, and the service of God, and the promises? Whose are the fathers, of whom, as concerning the flesh, Christ came, who is over all, God-blessed forever?" What mighty deliverance from the bondage of a former dispensation, what revelations on Sinai, what magnificent ritual, what divinely appointed sacrifice, what unearthly glory of tabernacle and temple, what prophets, priests, and kings. What nation so exalted to heaven in privilege. And yet what idolatry and spiritual whoredom—what rebellion and hardness of heart. What wailing in Babylon. What judicial blindness for ages. What a Bethlehem, Gethsemane, and Calvary. What invocations: "His blood be upon us and our children." How has that imprecation been answered? "Without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim." Thus ended the Mosaic dispensation in

APOSTASY AND JUDGMENT.

It may be replied that the Christian dispensation will not thus terminate, since it is the

dispensation of the Spirit. Every dispensation has been blessed with the Holy Spirit. Eighty-eight times is the Holy Spirit mentioned in the Old Testament, so that "God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness is accepted with Him." Privilege, responsibility, apostasy, judgment, are the characteristics of all dispensations.

II. What do the great world powers teach concerning the condition of things at Christ's second advent?

Daniel's exposition of the king's vision of empire forever settles two things: (1.) That four universal monarchies in a divided form would not run their entire course until Christ comes to grind them to powder and set up a stone kingdom on the Rock of Ages which should fill the whole earth.

(2.) That these kingdoms were to deteriorate until the end. The gold of absolute monarchy, the silver of monarchical oligarchy, the brazen aristocracy, and the iron of democratic imperialism, were to end in iron mixed with clay. What a decadence of world power—from the precious metals of gold and silver to the worthless pottery of iron and clay! There is not a government on earth to-day within the limits of the old Roman Empire, that is not made of Roman iron and clay. Rome still rules the world by her iron laws, partly strong and partly brittle, by the ever changing will of the people. The condition of the world at Christ's second advent has been predicted by the nature of these four great gentile world-powers, which run their course until He come whose right it is to rule. The golden age of human government is past; we are already in the iron and the clay, of the earth earthy. Suddenly, with one awful crash, the stone kingdom is to destroy these gentile powers, and, mountain like, stand upon the granite of the globe forever. Instead of human government becoming ideally perfect for one thousand years before He comes, it is to grow weaker and worse until

HE REIGNS ON THE EARTH.

III. What do the eschatological parables of Christ teach regarding the church and the world at the end of the age? The parable of the sower does not teach that the trodden ground, the stony ground, and the thorny ground will all become good ground, yielding thirty, sixty, or a hundred fold when our Lord returns; on the other hand, the good ground is all oversown with tares according to the next parable, and both wheat and tares are to grow together until the harvest which is at the end of the age. But the final state is even worse, for it is a law of tares to outroot and outgrow wheat. Let anyone sow wheat and weeds and thistles on the same soil, and it is easy to see that the wheat will soon be almost wholly exterminated. Thorns and thistles will thrive without cultivation; wheat will not. The parable of the sheep and goats informs us that there will be whole nations on the earth at the time of Christ's second advent who have not ministered to Christ or to His brethren. The parable of the treasure hid in the field shows that it is the treasure and not the whole field that will be taken out of the world. The parable of the pearl shows that not the whole world, but a single pearl will be taken when Christ returns. The parable of the net teaches not that all the fish of the sea will be gathered, but only some of every kind, the good saved and the bad cast away. "So shall it be at the end of the age; the angels shall come forth and sever the wicked from among the just." Thus the eschatological parables of Christ all teach that this dispensation will end in vast and overwhelming wickedness.

IV. What do the eschatological prophecies of Christ and the apostles teach in regard to the final state of the church and the world?

There is not a prophecy in the Bible which teaches us that the last days are to be characterized by the universal

RECEPTION OF THE GOSPEL;

on the other hand, many passages inform us of a well nigh universal rejection of the gospel. "When the Son of man cometh, shall He find faith on the earth?" If Christ is to find a millennium on the earth, then He should have said, "When the Son of man cometh, shall He find unbelief on the earth?"

No possible exegesis can set aside the fact that Christ predicted almost universal unbelief at the time of His second advent.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron."

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves—covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God: Having the form of godliness, but denying the power thereof."

Such is an inspired description of the state of the church and the world when Christ comes to set up His visible kingdom at the end of the age.

At the very time of His appearing not one of the nations of the earth will be converted to God. "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him" (Rev. i. 7). If the whole world is to be in the full blaze of a millennial glory when Christ appears with his saints, why should all kindreds of the earth wail because of Him? Christ also says: "And then shall appear the sign of the Son of man in heaven, and then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory (Matt. xxiv. 30). Why should all the tribes of the earth mourn if they have all been converted to God a thousand years before His appearing? If the Jews have all been born of the Spirit

WHEN CHRIST RETURNS,

why does Zachariah (xii., 10-14) say, "and they shall look upon Me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born." Why will the Jews mourn, every family apart, and their wives apart, if they have all accepted Him as their Messiah? These predictions show that the state of the church and the world at Christ's second advent will be that of mourning and wailing. Suppose the world improve, as it certainly will outwardly in science, art, education, discovery, invention, commerce, and in certain worldly reforms; he is short-sighted, indeed, who does not see how superficial and deceitful is all such progress, how stimulating to all human pride, and therefore exalting human wisdom, whereas it is the wisdom of God that the world by wisdom shall not know God. And it is a fact of history that religious decline is the inevitable prelude to national ruin. Science, art, literature, jurisprudence have not the power to make a state strong if its religion is corrupt, its morals base and God ignored. The time of Christ's second advent will be a period of abounding apostasy and unbelief; a time of revolutionary troubles and political agitations and sufferings; a time when an awakening cry will go forth announcing His nearness, and yet a time when there shall be great skepticism and indifference on the subject by the nominal church. While Belshazzar was feasting with a thousand of his lords, and drinking wine from the vessels of God's sanctuary, while music and revelry were holding high carnival, the Medes and Persians had silently entered the city of Babylon. That night the king saw the handwriting on the wall, and that night was Belshazzar,

KING OF THE CHALDEANS,

slain. These also are days of the world's feasting and merriment, the captivity of God's people forgotten, the vessels of God's temple dishonored. Already God's finger is writing on the walls of the temples of earthly glory, "Mene, Mene, Tekel, Tekel." Such, according to the eschatological prophecies of Christ and his apostles, is to be the condition of the church and the world at the time of Christ's second advent. Not only will men not receive the truth and thus become really better, but they are represented as becoming so filled with themselves, their ease, and their comforts, that sudden destruction will overtake them at the very moment they are crying "peace and safety." We have no hesitation in saying if there is to be a millennium before the second advent of our Lord, then the prophetic Scriptures are false from beginning to end, since they predict the exact opposite. If the world should be converted by the preaching of the gospel, and all should know the Lord from the least to the greatest 1,000 years before his return, then the prophets of the Old and New Testaments have prophesied falsely, their moral characters are impeached, their inspiration is a false assumption, and the Bible has no claims upon our reason or faith. If Christ and his apostles foretold apostasy, and unparalleled wickedness as characteristic of the last times, such must be the condition of the church and the world, or Christ and His apostles

DECEIVED US.

V. What do the letters to the seven churches of Asia teach concerning the final state of this dispensation? There is the highest exegetical authority for believing that the seven churches of Asia represent seven successive pages of church history, and that the Laodicean Church accurately portrays the condition of nominal Christendom at the end of this dispensation. I am aware that I touch the most sensitive nerve of post-millennialists, nevertheless final and well nigh universal apostasy of Christendom is repeatedly foretold in the Scriptures. This dispensation, like all that have preceded it, will end in the most fearful apostasy this world has ever known, to be immediately followed by the overwhelming judgments of God. Paul speaks of this "falling away," "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition" (II. Thess. 2-3). "For the time will come when they will not endure sound doctrine; but after

their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables" (II Tim. iv. 3-4). "Knowing this first, that there shall come in the last days scoffers walking after their own lusts, and saying: Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the

BEGINNING OF THE CREATION"

(II Pet. iii. 3-4). Christ warned us that "many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold" (Matt. xxiv. 11-12). In the Laodicean age of the church we find indifference and lukewarmness, a most nauseating condition, with Christ standing outside his own professed church knocking for admission, while those within say. "I am rich and increased with goods, and have need of nothing;" but they know not that they are wretched, and miserable, and poor, and blind, and naked. At this stage, nearly all Christendom will be leavened with false doctrine; it is already rapidly working. The nominal Christian world will be one vast mass of baptized profession, "a corrupt, mysterious mixture, a spiritual malformation, a masterpiece of Satan, the corruption of the truth of God, and the destroyer of the souls of men, a trap, a snare, a stumbling block, the darkest moral blot in the universe of God. It is the corruption of the very best thing, and, therefore, the worst kind of corruptions. It is that thing which Satan has made of professing Christianity. It is worse by far than Judaism, worse by far than all the darkest forms of paganism, because it has had higher light and richer privileges, made the very highest profession, and occupied the loftiest platform. Finally, it is that awful apostasy for which is reserved the very heaviest judgments of God,

THE MOST BITTER DREGS

in the cup of His righteous wrath." Few persons realize what nominal Christendom is to-day, and the inevitable doom which awaits it. But our Lord gave abundant warnings of the degeneracy of the professing church, and the Spirit of God testified against early corruption—the first workings of the mystery of iniquity—and fortold the failure and abuses which shall ripen into complete apostasy, and which shall call down the judgments of God on Christendom. The great Apostle also warned the church if she did not continue in the goodness of God, she should also be cut off.

On the day of Pentecost, the church was Christendom, and Christendom was the church—they were identical. Are they so to-day? Has the church continued in the goodness of God? Has not every dispensation, so far as man's responsibility is concerned, been a failure? Under the Christian dispensation, man's privileges and responsibilities are as high as heaven, yet he himself will sink to hell through faithlessness. The Loadicean age of lukewarmness is upon us. Christ, the judge, stands at the door, while "spiritual declension and indifferentism are widespread, inveterate and increasing."

VI. What does the coming Antichrist foreshadow as to the condition of the world at the close of this dispensation? John tells us that "the spirit of Antichrist" was "already in the world" in his day. He also says "even now have there arisen

MANY ANTICHRISTS

whereby we know that it is the last hour." But there is an Antichrist to come; he is the coming man of sin. A brief glance at his character and work will tell us the condition of the church and the world at the close of this age.

1. His character is sufficiently indicated by his names. He is called "The Beast," "The King of Fierce Countenance," "The Little Horn," "The Prince that shall come," "Lucifer," "The Man of Sin," "The Son of Perdition." The dragon is anti-God, the beast is Antichrist, and his false prophet is anti-Holy Ghost. Such his character.

2. His work is plainly foretold in the word of God. "He speaks great words against the Most High" (Dan. vii. 25). "He opens his mouth in blasphemy against God to blaspheme His name, and His tabernacle, and them that dwell in heaven" (Rev. xiii. 6). "He makes war with the saints and overcomes them" (Rev. xiii. 7). "He causes the sacrifice and oblation to cease" (Dan. ix. 27).

3. The reign of Antichrist will be at its height when Christ comes in power and great glory; hence the condition of the church and the world at Christ's second advent can not be that of the universal reception of the gospel and millennial glory. For He "shall prevail until the Ancient of days came, and judgment is given to the saints of the Most High; and the time came that the saints possessed the kingdom" (Dan. vii. 22). "And then shall that wicked

BE REVEALED,

whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (II. Thess. ii. 8). One thing is certain, if Christ does not destroy Antichrist until the close of the millennium, then the reign of the dragon, the Antichrist, and the false prophet takes place during the millennium! Strange millennium that!

But Satan is bound during the millennium, and the Antichrist and false prophet are cast into the lake of fire before the millennium, hence Christ could not destroy Antichrist by the brightness of his appearing after the millennium. The irresistible alternative remains that the whole world will wonder after the beast, and they will be under his sway when Christ appears with his saints. Such will be the condition of things at Christ's second advent.

VII. What do the Apocalyptic judgments teach concerning the condition of the church and the world at Christ's second advent?

The church proper will be taken away before the seals are broken, the trumpets sound, or the bowls of God's wrath are poured out upon the earth. From the close of the Laodicean age, in Revelation, third chapter, the church is not mentioned until the last chapter of the Apocalypse.

The nominal church, with a baptized profession, and a form of godliness, will pass into, if not through, the great tribulation period, and with the whole world will drink of the cup of the fierceness of the wrath of God Almighty. If any one desires to know the condition of

THE NOMINAL CHURCH

and the world at Christ's second advent, let him read with blanched cheek and bated breath from the fifth to the twentieth chapter of Revelation. With God's own hand the portrait is drawn. The hand that was nailed to the cross breaks the seven judgment seals and all nature trembles, all mountains from their firm base are moved, all islands flee, all seas disturbed, the sun is black, the moon is blood, all nations in the winepress of the wrath of God.

The seven judgment trumpets sound and "there followed hail and fire mingled with blood," burning mountains cast into the sea, waters of wormwood, heavens darkened, bottomless pit opened, the seven thunders rolled a universal elemental war, "the great day of his wrath is come and who shall be able to stand?" The seven judgment bowls are poured out upon the earth, all nature reels with signs of woe, the earth quakes in all her parts, and the cities of the nations fall—Rome falls, Chicago falls, God has arisen to shake terribly the earth. Satan's wrath is great, his time is short, the nations blaspheme, the squadrons are gathering in the valley of Armageddon. God and anti-God, Christ and anti-Christ have come—it is "the battle of the great day of God Almighty." The beast and the false prophet are cast into the lake of fire, Satan is bound for a thousand years, and the millennium has begun. Such, my brethren will be the condition of church nominal and the world when Christ comes with all His saints to take to himself his

GREAT POWER AND REIGN.

This dispensation, like those that have preceded it, will certainly end in the unparalleled judgments of God. Already are we entering the penumbra of that awful eclipse; already men's "hearts are failing them for fear, and for looking after those things which are coming on the earth."

But we are informed by our post-millennial brethren that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" they forget, however, that this very passage is preceded by the words: "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (Isa. xi. 9-4). They tell us that "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose;" but they forget that the context informs us, "Behold your God shall come with vengeance; even God with a recompense He will come and save you" (Isa. xxxv. 1-4). We are reminded also that God has said to His Son: "Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession;" but they ignore the fact that this world-wide salvation of the heathen does not take place until "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed, saying, 'Let us break their bands asunder and cast away their cords from us. Thou shalt break them with a rod of iron (the kings of the earth, not the heathen). Thou shalt dash them in pieces like

A POTTER'S VESSEL;"

and hence he says: "Be wise now therefore, O ye kings; be instructed ye judges of the earth" (Ps. ii., 2-3-8-9-10). Is not this a plain allusion to the battle of the great day of God Almighty. But we are again told that "the God of heaven shall set up a kingdom that shall never be destroyed." Very true, but not till the stone cut out of the mountain without hands shall smite the great world-kingdoms and they become "like the chaff of the summer-thrashing floor." Then shall the stone-kingdom "become a great mountain and fill the whole earth." They tell us that all nations are to be converted by the present system of missions, and that "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High;" but they are to recall the fact that this does not take place until the Ancient of days "shall come and a fiery

stream issued before Him, thousand thousands ministered unto Him and ten thousand times ten thousand stand before Him, the judgment was set and the books were opened. I beheld even till the beast was slain, and his body destroyed and given to the burning flame" (Dan. vii., 27, 9, 10, 11). How often in missionary addresses we hear it said "this gospel must be preached until the kingdoms of this world are become the kingdoms of our Lord and His Christ," but they seem to forget that there is no such command or assurance in the Bible, while we are informed that this transfer of kingly dominion will not take place till "the time of the dead, that they should be judged," etc. (Rev. xi. 15-18). Thus we might multiply passages showing that the conversion of the world takes place after the

PERSONAL, VISIBLE RETURN

of our Lord. There is not a passage in the Bible which teaches that the nations are to be converted during the present dispensation. The Holy Spirit carefully guarded every sacred writer from so much as hinting such a thing; on the other hand He directed that whenever the conversion of the world was mentioned the immediate context should contain some allusion to his premillennial advent, and to the pouring out of his judgments upon an apostate church, or the Antichristian world powers.

VIII. What do the "signs of the times" teach in regard to this solemn subject?

"Ye can discern the face of the sky, can ye not discern the signs of the times?"

We have pursued thus far seven lines of argument, any one of which is sufficient to establish the fact that the condition of the church and the world at Christ's second advent will be deplorable beyond description, while the cumulative weight of these seven independent propositions seems to us convincing and overwhelming. If, then, the condition of the church and the world at the close of this dispensation is to be that of well nigh universal apostasy and judgment, does it not follow that the nominal church and the world are certain to grow worse and worse. What do "the signs of the times" indicate in regard to this question? Do they point in the direction of the foregoing arguments?

1. What is the religious condition of the world to-day, after eighteen hundred years of gospel preaching? There are in the world to-day 856,000,000 heathen, 170,000,000 Mohammedans, 190,000,000 Roman Catholics, 84,000,000 Greek Catholics; 8,000,000 Jews, and 116,000,000 Protestants. Out of the 390,000,000 nominal Christian population, about one-half are Roman Catholics; one-quarter Greek Catholics, and

ONE-QUARTER PROTESTANTS.

There are only 30,000,000 Protestant church members in the world, and about 86,000,000 Protestant non-church members. About 1,000,000 of the 30,000,000 Protestant communicants are in unevangelic communions, leaving 29,000,000 in evangelic communions. Such is the religious population of the world to-day. Protestants regard the 1,300,000,000 outside themselves as without God and without hope in the world, with perhaps few exceptions among the Catholics. But what of the 116,000,000 Protestants? This includes the Protestant population, not the church membership merely, much less the regenerated church membership. Does any one believe that more than one-half of Protestant church members have ever been born of God? Is there any evidence that more than one in a thousand Roman or Greek Catholics know anything of experimental religion? Are there 15,000,000 persons in the world to-day who give any token by their fruits that they are saved? God alone must judge. But Christ also told his disciples how to judge of these things: "By their fruits ye shall know them." Brethren in the ministry, have you never been pained—nay, overwhelmed—to think how many members in all our Protestant as well as Catholic churches are going down to hell? How many ministers of the gospel will finally say, "Have we not prophesied in Thy name, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." There are more unconverted persons in the world to-day than ever before. So long as

SINNERS INCREASE

far more rapidly than saints, will some one tell how long it will take to convert the world? At the rate of advancement for the last eighteen hundred years the endless cycles of eternity would not be sufficient to furnish the requisite ages for the conversion of the world, whereas the evangelization of the world might be accomplished in a very few years. If Christ is not to return until this world is converted by the preaching of the gospel He will never return until eternal ages roll away. "Dark picture, this," you say. True, but you gave me a dark subject. "Evil seducers shall wax worse and worse." Every sinner is an evil seducer, and so long as sinners by far outnumber the saints, and multiply with greater rapidity, it is easy to see that the world s growing religiously worse instead of better.

The Eden dispensation grew worse instead

of better, and ended in death. The Antediluvian dispensation increased in wickedness to its close; the patriarchal dispensation waxed worse and worse; the Mosaic dispensation murdered its own Messiah saying, "His blood be upon us and our children." The Christian dispensation has more light than all that have preceded it, yet when that light becomes darkness by apostasy, how great will be that darkness! This dispensation is destined to grow worse and worse; a remnant will be saved out of it—and only a remnant. Take our own fair land, where Christianity has had the best possible opportunity for development, and what do "the signs of

THE TIMES" INDICATE?

There are millions on millions more unconverted people in these United States today than ever before, and they are increasing more rapidly than Protestants and Catholics combined. In the year 1800 there were in the United States 4,836,000 non-church members; in 1850, there were 19,047,012; in 1870, there were 27,284,704; while in 1880, there were in this country 34,000,000 non-church members, and only 10,000,000 Protestants and 6,000,000 Catholics. The non-church membership class is more than twice as large as the Protestant and Catholic combined, and that class is increasing far more rapidly than all religious denominations put together. Reduce the church membership class down to those who give any evikence of regeneration, and the outlook is still more apalling. The same is true of the foreign field. The Rev. James Johnston, in a work entitled, "A Century of Protestant Missions," which will be published in England this month, estimates that while 3,000,000 converts have been added to the church, there are now 200,000,000 more heathen in the world than there were when Protestant missions began, a hundred years ago. There are only 1,650,000 heathen converted in the whole world to-day—leaving over 854,000,000, unconverted heathen.

"The signs of the times" in regard to the progress of Christianity in the United States and the world at large is ominous. It is precisely as our Lord predicted of the last days, "And because iniquity shall abound, the love of many shall wax cold," the world more wicked, the church more cold. Instead of the church converting the world, the world is

CONVERTING THE CHURCH.

An eminent American writer has said: "When we survey the charateristics of our times, the unrighteousness, the avarice, the lustfulness, the untruthfulness, the hypocrisy, the impiety, the crime, the hollow-heartedness, and the untold hidden iniquities which prevail, in all circles of church business and State; when we consider the wickednesses which are perpetrated by people who call themselves Christians, and the shameless, worldliness of professors of religion, and the wreck of all distinctive doctrinal belief, and the prostitutions of the House of God, and the sacred desk itself, to vanity, politics, selfishness, sensuality, and base trickery in the name of Jesus; when we look at the insubornation which is left to run riot in the great majority of so-called Christian families, and the secret vices and concealed blood-guilty crimes of so-called Christian husbands and wives, and of the utter moral emptiness, headiness, and incontinence of the most of the busiest and noisiest modern religionists; when we contemplate the goings forth of sin in these days, like Death on the pale horse with hell following in its train, and come to count up the names of those in our congregations whom we can confidently set down as true and thorough saints of God—we are sometimes tempted, with the Psalmist, to say, 'All men are liars,' and to doubt whether God has not resigned His dominion over mankind, and abandoned them to be drifted by the whirlwinds of their own passions to irremedial ruin." When we consider that four-fifths of our population seldom, if ever, frequent the

HOUSE OF GOD

on the Sabbath day, that over 95 per cent of the young men of our land belong to no religious organization whatever, leaving less than 5 per cent of our young men who even profess the Christian religion; when we consider that the greatest of all curses, the sum of all villainies, which sends fifty thousand men to a drunkard's grave, and a drunkard's hell every year, is actually upheld by the suffrages of the church, Catholic and Protestant; when we consider that "the vicious class are Christian born, that this Christendom has authorized by law and sanction of the State, the creation of this frightful pest gang; that it has provided for its creation; that it is here not in opposition to, but of her will; that by formal and deliberate legislation, brought about by Christian votes, she has opened in all her towns and cities, slaughter-houses of men, women, and children, and of all virtue, and employs a million minions to do this dreadful work; that she has done this, and continues to do it with her eyes open, and with full knowledge and purpose; that she has prepared, and planned, and deliberated in government chambers, for the production of these classes;" when we consider these gigantic evils in the very heart of Christendom, we are not only led

to believe that Satan is the god of this world, and that the whole world lieth in the wicked one, but we are impelled to say, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have

REACHED UNTO HEAVEN

and God hath remembered her iniquities." A ship recently sailed from Boston to the Congo region of Africa. It had on board one hundred thousand gallons of rum, and one missionary. How long will it take such a Christendom as we have described to convert the world?

But is there not more consecrated wealth in the church to-day than ever before? Yes, and more unconsecrated wealth; more temperance in the church, and more intemperance in the world; a more wholesale condemnation of the liquor traffic, and more liquor made and sold than ever before; more evangelism, and more diabolism; more theism, and more atheism; more religion, and more religiosity; more piety, and more impiety; more of the spirit of godliness, and more who have the form of godliness without the power thereof; more zeal without knowledge, and more knowledge without zeal; never so many who honor the Christian name, and never so many who disgrace it; never was the church so alive to missions, never was the mystery of iniquity so full of amazing energy; never so much of the spirit of Christ, and of Antichrist.

What do "the signs of the times" teach in regard to the leaven of false doctrine in the church and out of it?

Two-thirds of nominal Christendom is one vast overshadowing hierarchy, a system of Mariolatry, if not of idolatry, with a false ritualism, and a grossly materialistic sacramentarianism, while the remaining third of the professed church is sadly

COMPROMISED BY RATIONALISM

in its theology, and humanitarianism in its Christology. Outside the church and within, spiritualism enrolls its millions; annihilationism and second probationism, a kind of "incipient, theological dry rot," boast their thousands, hundreds of whom stand in so-called orthodox pulpits, and openly proclaim these false doctrines, or secretly entertain them. The latter day delusions are sapping the very life of multitudes of professedly Christian people.

Both the church and the world are rapidly becoming ripe for Antichrist.

The leaven of false doctrine and hypocrisy is spreading world-wide, and the indications are that it is to wax worse and worse. There is not so much as a hint in the word of God that the world is to grow morally better until Christ comes, and that the millennium will be ushered in by the preaching of the gospel in this dispensation, nor do "the signs of the times" indicate any such religious progress to-day. It is very doubtful if the gospel is so universally preached to-day as it was during the first century of the Christian era, or if there are as many regenerated persons in proportion to the population of the world. Both post and premillennialists have committed the great error of spending ages to educate and Christianize a part of the world instead of evangelizing the whole world. Deep are the shadows that gather about the church and the world to-day. What mean these forebodings of the near and solemn future? What mean these great upheavals and

CONVULSIONS OF SOCIETY?

What mean these seething, surging, riotous masses of the dangerous classes of the ground tier? What mean these armies marching and countermarching with banners on which are emblazoned dynamite, anarchism, communism, nihilism? What means this ominous tramp of gathering legions? What mean these lowering clouds, dark and tempestuous, all around the horizon? What mean these earthquakes in divers places? What means the fig tree when it putteth forth leaves? During the great eclipse in 1806, a certain Legislature in New England was in session. All at once noon became night. Darkness terrified the members. One man arose, and moved to "adjourn for the day of judgment has come." The Governor arose and said: "Gentlemen, either the day of judgment has come or it has not. If it has not come we have no need to fear; if it has come I desire to be found at the post of duty. Bring lights! Bring lights." So, my brethren, in these dark and degenerate days, when gross darkness seems settling down upon the people, bring the "sure word of prophecy whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts."

2. What is the *moral* condition of the church and the world to-day? We believe it to be growing worse and worse. The condition of wheat and tares is always worse and worse. If the religious condition is such as I have endeavored to show, then by necessity the moral condition is still lower. Take the two

OLDEST INSTITUTIONS

in the world—the Sabbath and the family. These two institutions are the foundation of all good society. They epitomize the two tables of the law. No one will question that

the Sabbath is more and more disregarded and desecrated all over the Christian world, with its Sunday trains, Sunday papers, Sunday beer gardens, Sunday theaters, and Sunday trade; and as for the marriage relation, it is rapidly becoming more like the days before the flood when men "took to themselves wives of all which they chose." In the State of Massachusetts the number of divorces in proportion to marriages is one to fifteen; in Vermont, one to thirteen; in Rhode Island and Connecticut, one to nine; in England, one to 300; in Belgium, one to 200; in France, not allowed until recently. Will some one tell us how the moral condition of christendom is growing better when the two oldest and most sacred moral institutions in the world are growing into a condition worse and worse? If reverence for God and the family relation, the two foundation-stones of all morality, are settling lower and lower, as the "signs of the times" most abundantly prove, how is the morality of society becoming higher and higher? How long will it take to usher in the millennium at this rate of progpess? There never will be a millennium on this earth until Christ returns the second time without sin unto salvation. "Even so come Lord Jesus. Come quickly."

We are also living in a boastful age. On great anniversary occasions it is quite common to hear representatives of

RELIGIOUS DENOMINATIONS

boasting with the materialist and the demagogue of the progress of the age, its increased morality and its unparalleled social and religious advancement. Let us for a moment longer look at the morality of the two foremost Christian nations on the globe, Great Britain and the United States. A recent writer in the *Christian at Work* has the following significant paragraph: He says, "It ought to humble our national pride and boastfulness to make solemn note of the fact that the United States leads all other countries in the commission of crime. Carefully collected statistics force upon us the reluctant conclusion that we are the most violent and bloodthirsty people. Here is evidence from 'Dr Mulhalt's Statistical Dictionary' in regard to the proportion of murders to the population: England, 237 murders to 10,000,000 of population; Belgium, 240; France, 265; Scandinavia, 266; Germany, 279; Ireland, 294; Austria, 310; Russia, 325; Italy, 504; Spain, 533; the United States, 850, murders for every 10,000,000 of people or 4,510 murders every year! From these figures it appears that nearly four times as many murders are committed among the same number of people here as in England; while in Italy once prominent as the land of assassins, and in Spain equally notorious for bloody affrays ending in death, fewer persons are now slain with malice prepense, in the ratio of population than in our self-lauded Christian and Protestant country. And at the same time the mania for suicide as fearful as it is common. As an illustration of this mania it may be mentioned that the other day a boy of twelve years of age hung himself because he had been chastised by his mother, while an old man of seventy-five ended his life because he had been harshly addressed. Does any one ask the cause of this awful record of murder and suicide? The answer is we think three-fold; viz., infidel doctrines, cheap fictitious sentimental literature and the decadence of family training. This state of things is shocking beyond expression. It reveals glimpses like

LURID FLASHES OF LIGHTNING

over a rock-bound and storm-beaten coast, of wild dangers and unspeakable miseries." When we consider that most of these tragedies occur in cities, and that one-fifth of our population reside in the great commercial centers, which are fast becoming plague-spots of moral and political leprosy, the hotbeds of lawlessness and crime our outlook for the futnre as a Nation is appalling. Such is the social morality of boasting Protesting America! How is it in England, Protestant England, who sits as a queen and no widow upon her emerald throne? In answer to the question, "Are we better than we should be?" a recent number of the *Pall Mall Gazette* gives us what it styles a pictorial view of English morals.

It is well known that the hideous revelation of social evil in the foremost nation of Christendom during the past year has shocked the civilized and the uncivilized world! The number of indecent assaults in England and Wales in the year 1861 were 280; in 1881 they were 270; in 1884, 510. The apprehensions for drunkenness and on charges of being drunk and disorderly for England and Walas in 1861 were 82,196; in 1884 they numbered 198,274, the increase being steady and far more rapid than the population. Had the increase only kept pace with the natural growth of population, the figures for 1884 would have been 108,000 instead of 198,274. The people of the United Kingdom paid for drink in 1861 nearly £95,000,000. In 1876 they should have paid, according to natural increase, about £108,000, whereas they actually paid the enormous sum of £148,000,000. Since then the drink bill has declined to £125,000,000

in 1883, but it should have been only £115,000,000.

In 1861 there were 263 petitions filed in the divorce courts of England and Wales; in 1884 there were 703, although, according to population, there should have been only 350. In 1861 there were 1,553. Suicides in

ENGLAND AND WALES:

In 1884 the number had increased to 3,312, though it should have been not more than 2,000. In 1861 there were 39,647 lunatics, idiots, and persons of unsound mind in England and Wales. Since then the number has increased with remarkable regularity until, in 1883, it was 76,765, whereas, in proportion to the increase of population, it should have been only 53,000. These facts all show that drunkenness, immorality, and idiocy are increasing in Great Britain at a rate out of all proportion to the growth of the population." A recent writer in the *Fortnightly Review* for October, 1886, in an article entitled "The Statistics of Morality," shows that the most highly cultivated State of continental Europe is at the same time the most degraded by the social evil, even as the golden age of Greek and Roman literature was also the era of its greatest moral corruption. And yet Christian men in all our religious denominations are boasting of the moral and religious progress of the age, whereas the two foremost Christian nations on the globe are every day sinking lower and lower in immorality and crime, and out of all proportion to the increase of population. It is also a singular fact that these so-called optimists who paint the nineteenth century in roseate hues show us but one side of the picture. They tell us in glowing eloquence how much has been expended for missions, but they do not tell us how many millions on millions more these same Christian nations spent to ruin the bodies and souls of men. They tell us how many have been saved by the gospel of Christ in the past year. They do not tell us how many have gone down to hell during the same time on account of the lethargy of Christendom. They tell us of the labors of Judson and Carey and hundreds of other missionaries

ON FOREIGN FIELDS,

but they do not tell us that Protestant England and America have sent more souls to perdition through forcing upon unwilling heathen the demons of opium and rum than all the converts of all the missionary societies of the world a hundred times over.

Satan is still the god of this world, the whole world hith in the wicked one, and there is laughter in hell when so-called optimists tell us that Satan's kingdom is rapidly being overthrown and the gates of perdition effectually closed. Perhaps there are anniversaries in Hades and jubilees in the underworld. Perchance they have on record so many lost souls the past year, so many who profess and so few who possess Christianity, so many who have abandoned the old theology and have at our suggestions accepted the "New Theology," so many who have come down out of all the churches of Christendom to people the dark regions of dispair, so many whose names have been transferred from the church roll to the black page of Satan's minions. So much for the immorality of Christendom. But suppose the morality of every person on the globe were equal to that of the Scribes and Pharisees, not one of them would enter the kingdom of heaven. Morality divorced from Christianity is more fatal to the souls of men than immorality—since it blinds the possessor both to Christ's righteousness and to his own unrighteousness.

The publicans and the harlots will go into the kingdom of God before the Scribes and the Pharisees. "O Christ, the only true morality is love of Thee!" The self-righteous moralist no more fears God nor regards man, than the most depraved.

Whether you regard the world, therefore, in its morality or immorality, there is no difference as before God. If there is to be a millennium 1,000 years before Christ comes, it surely ought to begin to dawn after 1,800 years of gospel preaching, but there is

NOT A CONTINENT,

a State, a city, a town, a family, or an individual in which Satan is bound, while there are thousands of places where Christianity has become entirely extinct. A very good man was once asked if he enjoyed much religion. His significant reply was, "None to boast of." We are living in a boastful age. Neither Christ nor His apostles ever boasted of the spread of the gospel or the progress of the age. On the other hand God's ancient prophets were always warning the people against apostacy; Christ and his apostles inform us that when we have done all we are unprofitable servants. My brethren, there is not one-half so much Christianity in this world as is generally supposed. In these degenerate days we need to "cry aloud and spare not to lift up our voices like a tempest and show the people their transgressions and the house of Jacob their sins."

Not long ago a Baptist clergyman, crossing the Atlantic on a very stormy passage, noticed the Captain walking the hurricane deck with a very anxious and troubled countenance. He approached him and said: "Captain, you seem very much agitated. Is anything wrong, sir?"

The Captain replied: "We are on a terrible sea; nor sun nor stars have appeared for many days, and we are drifting, sir; we are drifting far out of our course." All day long the Captain walked that stormy deck with sextant in hand to make his observations and take his bearings. How eagerly he watched for the Northern star; how he prayed for one gleam of light! All night long he was drifting on that open sea, with its deceitful currents, saying, "I am lost; I know not where I am." At last there was a rift in the cloud. Instantly he took his bearings and exclaimed to those on board, "We are one hundred and seventy-five miles out of our course." Men to-day are on the wide, open sea of doubt; darkness overshadows them; they are drifting away from the Bible. A thousand pulpits are drifting from the

DOCTRINE OF INSPIRATION,

the deity of Christ, the vicarious atonement, the resurrection of the body, and eternal retribution. Nearly the whole church, Catholic and Protestant, in the United States has drifted away from the apostolic doctrine of Christ's premillennial advent. This doctrine is the pole-star of the church, the only doctrine in the Bible that enables us to take our bearings and tell where we are; the only doctrine that throws any light upon our future course. The accredited scholarship of the world is on the side of premillennialism, but the rank and file in this country are against us. There is hardly a commentator in Great Britain or on the continent that is not with us, but in the United States the churches have drifted far out of their course. Wanted, a premillennial chair in every theological seminary in our land! Wanted, a professor in each institution to teach the Bible, the whole Bible, and nothing but the Bible! Wanted, a man in all our religious schools to teach the entire system of prophetic and dispensational truth! Wanted, great, energetical leaders who with the Bible in hand can take observations and show the theological drift of the age. Some of us remember what an electric light was thrown upon the sacred page when the doctrine of Christ's premillennial advent flashed upon us.

Dark and foreboding is our theme, yet not half so black as revelation paints it. Still premillennianism presents a far brighter prospect for the future of the race than post-millennianism as it really is. The one believes that if Christ were to return to-day and raise the righteous dead and change the righteous living, after a brief tribulation period he would bind Satan for one thousand years, set up his visible kingdom on earth, convert whole nations in a day, and the whole world would be brought into subjection to his sway. All would know the Lord, from the

LEAST TO THE GREATEST.

Christ's heavenly people would be as the stars of heaven for multitude, and His earthly people from generation to generation forever be as the sand of the seashore, innumerable enough to fill all worlds that roll in the great Creator's space, the lost being to the saved as a drop in the vast ocean. Such is the optimism of premillenianism.

The other theory which vainly hopes for a millennium without Christ would require eternal ages for the conversion of the world, and the saved to the lost would be only as a grain of sand to the whole earth. Such is the pessimism of post-millennialism. We have a brighter hope, a more glorious prospect, a Savior coming the second time without sin unto salvation—the almost immediate salvation of the whole world, instead of the dreary ages of heathenism and everlasting destruction.

While we believe that the Scriptures are altogether on our side of this question, it is gratifying to have the late Dean Alford say, "The weight of the scholarship both as regards the number and the character of interpreters, is on the side of premillennialism."

At the conclusion of the meeting the conference unanimously voted, on motion of the Rev. Dr. Pierson, that the committee on conference provide that a conference shall be held at least once in every three years. After a hymn Bishop Nicholson pronounced the benediction.

PROFESSOR JOHN T. DUFFIELD.

THE APOSTOLIC CHURCH WAS PREMILLENARIAN.

One of the appointments for Friday's session was that of Professor John T. Duffield, of Princeton College, New Jersey. Professor Duffield could not attend, but forwarded his paper on the subject, "The Apostolic Church Was Premillenarian." The paper is as follows:

If asked for a concise and conclusive argument for premillenarianism, we reply, the Apostolic Church was premillenarian. We are aware of the apparent anachronism in the statement that the church was premillenarian before the apocalyptic prediction that "Satan should be bound a thousand years, and should be cast into the bottomless pit, and deceive the nations no more until the thousand years should be fulfilled." The anachronism is only in name, not in fact. It is a common yet wholly erroneous impression that our pre-millennial faith is based mainly, if not solely, on a disputed passage in the Apocalypse. In a recent work in

DEFENSE OF POST-MILLENARIANISM,

the writer manifests his misapprehension and misappreciation of the doctrine he is opposing, by the statement that "the twentieth chapter of the Revelation is at once the birth-place and the Gibraltar of premillennialism." The fact is, the main question at issue in what is now known as the millenarian controversy, antedates the Apocalypse, and would have been a question of no less interest and importance throughout this dispensation if the Apocalypse had not been written.

What is the main question at issue? The Scriptures contain distinct predictions, yet unfulfilled, of two events of momentous importance:

1. The return of our Lord Jesus Christ to this earth. The "same Jesus" whom the apostles beheld taken up into heaven shall come again, in the glory of His Father, and with His holy angels.

2. Throughout Old Testament prophecy the prediction is prominent of an era of universal righteousness and peace on earth under the reign of the Messiah. "He shall have dominion from sea to sea, and from the river to the ends of the earth. All kings shall fall down before Him, all nations shall serve Him, all nations shall call him blessed" (Ps. lxxii. 8, 11, 17). "They shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up

THE SWORD AGAINST NATION,

neither shall they learn war any more. The earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isaiah ii, 14., xi., 9). "They shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jer. xxxi. 34). "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before Him. And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High" (Dan. vii. 13, 14, 27).

The question relates to these, and similar, Old Testament predictions, and the issue is, *whether this era of universal righteousness and peace on earth—the Messianic kingdom of prophecy—will precede or follow the second coming of the Lord Jesus?* As the prediction in the Apocalypse of

THE BINDING OF SATAN

for 1,000 years, seems to refer to the era of righteousness and peace or earth under the reign of the Messiah, the term "Millennium" has been appropriated to designate the Messianic kingdom of old Testament prophecy, and the word should be so understood in any discussion of the subject at issue.

It is in point here to remark that much labored argument has been expended to prove that Christ is now a king; that "all power in heaven and on earth" has been given unto Him; that He rules in the hearts of His people; that He is head and sovereign of His blood-bought Church. All this is true, but it is wholly irrelevant to the question at issue between premilenarians and post-millenarians. This question has reference exclusively to the predicted Messianic kingdom. Unless the language of Scripture is meaningless, the prophecies above referred to have never yet been fulfilled, and the question is, whether their fulfillment is to precede or to follow the Second Advent? It is with reference to this question that we assert, that the Apostolic Church, including the apostles themselves, was premillenarian.

God's covenant people, to whom "were committed the oracles of God," and to whom pertained not only "the giving of the law," but "the promises," expected the fulfilment of the predictions of the Messianic kingdom at the first advent of the Messiah.

THE APOSTLES

undoubtedly cherished this expectation, and probably did not entirely abandon it until they beheld His ascension and heard the annunciation of the heavenly messengers. But a few days before His crucifixion He spake to them a parable, "because they thought that the kingdom of God should immediately appear." As He was about to be parted from them and taken up into heaven, their last inquiry was, "Wilt Thou at this time restore the kingdom to Israel?" After His departure and their baptism by the Holy Ghost, whom Jesus had promised "to shew them things to come, and to bring to their remembrance whatsoever He had said to them," the truth, both as to the coming and the kingdom, was distinctly apprehended. They now remembered and understood the parable—"A certain nobleman went into a far country to receive for himself a kingdom, and to return." They now remembered and understood what He had so recently taught men as to the state of the church and of the world between the time of His departure and His return—"wars and

rumors of wars, famines, pestilences, and earthquakes; false prophets, whereby many should be deceived; abounding iniquity, whereby the love of many should wax cold" —but no intimation of an era of righteousness and peace—no Messianic kingdom—before the advent. "The Gospel of the Kingdom"—the

GLAD TIDINGS

of its coming and of the way by which citizenship therein might be attained was to be preached unto all nations "for a witness," and then should the end come.

He foretold "the coming of the Son of Man in the clouds of heaven with power and great glory," and having mentioned signs of this coming, He spake a parable: "Behold the fig tree, and all the trees; when they now shoot forth ye know that summer is nigh. So when ye see these things come to pass know ye that the kingdom of God is nigh at hand."

So instructed by the Master and enlightened by the Holy Ghost the apostles taught that the Lord Jesus would return again to the earth, but that "the heaven must receive him until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." What can be here referred to, if not the prominent theme of all Old Testament prophecy—the reign on earth of the Messiah? As this kingdom was to be manifested at and not before the advent, the advent became the immediate object of desire and expectation—the "blessed hope"—of the apostles, and through them, of the Apostolic Church.

The fact of special interest and importance in its bearing on the question under consideration is, the apostles not only taught that Christ

WOULD CERTAINLY RETURN,

but that the event was possibly near at hand —that it might occur in their day— and hence was to be "looked for" with expectation and preparation. They would recall, and now appreciate as they did not before His departure, Christ's repeated injunction in his memorable discourse on the *Parousia*, "Watch, for ye know not what hour your Lord cometh." They would recall and now appreciate how He had illustrated and enforced this injunction by reminding them that if the good man of the house had known at what hour the thief would come he would have watched; by commending the faithful servant who lived in expectation of his master's coming, and by the parable of the ten virgins with the accompanying interpretation, "Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh." Whatever questions have been raised as to the meaning of this injunction, by interpreters of Scripture in these latter days, there could have been no doubt as to its meaning in the minds of the apostles. When he spoke of "the coming of the Son of man in the clouds of heaven with power and great glory, and he shall send his angels with a great

SOUND OF A TRUMPET

and they shall gather together his elect from the four winds, from one end of heaven to the other," the apostles could never have imagined—what many at the present day not only imagine, but teach—that the coming here referred to was His coming to each one at death, or a spiritual coming, as on the day of Pentecost, or a providential coming, as at the destruction of Jerusalem. They could not but understand Him to mean His personal, visible return to this earth, in the glory of His Father, and with His holy angels." And as to the duty enjoined, of "watching" for the coming, the apostles could never have imagined—what some at the present day imagine and teach—that the duty would be fulfilled by believing that the Lord would certainly return, but in the distant future. The apostles could not but understand the Savior to mean that they were to regard his return as an event possibly near at hand for which they were to watch—as virgins for the coming of the bridegroom—as faithful servants for the return of their master.

So undoubtedly the apostles did understand the injunction, and accordingly believed and taught the possible nearness of the advent—that for aught that was revealed Christ might come in their day. They did not—as is sometimes alleged—believe or teach that Christ would certainly come in their day, but

THAT HE MIGHT COME

—and that in that sense His coming was to be regarded as ever near.

The proof that the apostles so taught is two-fold—first, their language does not fairly admit of any other interpretation; and, second, the Apostolic Church understood the apostles so to teach.

1. As to the language of the apostles in reference to the advent, Paul writes to the Thessalonians: "We which are alive and remain unto the coming of the Lord shall not prevent them that are asleep. * * * We which are alive and remain shall be caught up with them in the clouds to meet the Lord in the air. * * * Of the times and the seasons ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. * * * But ye, brethren, are not in darkness that that day should overtake you as a thief. * * * Therefore let us not

sleep as do others, but let us watch and be sober" (I. Thess. iv. 15; v. 6). To the Philippians he writes: "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ" (iii. 20). "Let your moderation be known unto all men, the Lord is at hand" (iv. 5).

To the Romans he writes: "The night is far spent, the day is at hand; let us therefore put off the works of darkness, and let us put on the armor of light" (xiii. 12).

So Peter in his first epistle: "The end of all things is at hand, be ye therefore sober and watch unto prayer" (iv. 7).

So James exhorts those who were enduring affliction:

"BE PATIENT,

brethren, unto the coming of the Lord." "Be ye patient, stablish your hearts, for the coming of the Lord draweth nigh" (v. 7-8).

These and other similar passages that might be quoted it should be observed are not exhortations to duty, based on the certainty of Christ's coming, they are exhortations to watchfulness and patience and holy living in view of *the uncertainty as to the time*, and hence the possible nearness—uncertain, not of course in the divine purpose, but to human foresight. To suppose that the apostles did not intend to teach that for aught that was revealed, the Lord might come before the generation then living had passed away, would be to make the reason on which the exhortation was based inapplicable to the very persons to whom the epistles were immediately addressed.

The only passage in the apostolic epistles which seems to teach that the day of the Lord was not at hand is in the second to the Thessalonians, ii. 2. Paul there exhorts the Thessalonians that they "be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." What Paul is here represented as teaching does undoubtedly contradict in terms what he and Peter and James had elsewhere repeatedly and distinctly taught. By this seemingly anomalous passage our post-millenarian brethren insist that all other scriptures which expressly teach the nearness of the advent must be interpreted.

The simple explanation of the apparent anomaly is, that there are in the original two

ENTIRELY DIFFERENT EXPRESSIONS

that in our common English version are translated "at hand." The precise meaning of one of these expressions is, "is near." The precise meaning of the other is, "is present." Now the former is that which the apostles uniformly use when they are represented in our translation as teaching that the day of Christ is "at hand." The latter is that used by Paul in II. Thessalonians, where he is represented as teaching that the day of Christ is not "at hand." To the Romans (xiii. 12) Paul writes: "The day of the Lord is near" (*eggiken*). To the Phillipians (iv. 4) he writes: "The Lord is near" (*eggus*). So Peter writes (I. iv. 7): "The end of all things is near" (*eggus*). So James (v. 8): "The coming of the Lord is near" (*eggus*). In the second epistle to the Thessalonians (ii. 2) the language is: "Be not soon shaken in mind or troubled, as that the day of Christ is present (*enesteeken*). That this is its precise meaning is established beyond all controversy by its unquestionable meaning in other connexions in Paul's epistles, as in Rom. viii. 38, and I. Cor. iii. 22, where the participle of the same verb and tense (*enestoota*) is used to denote "things present" as contrasted with" things to come;" in I. Cor. vii. 26, "the present (*enestoosan*) distress;" in Gal. i. 4. "This present (*enestootos*) evil world;" Hebrew ix. 9. "The time then present (*enesteeKota*). However, Paul's language in regard to the nearness of the advent, in different epistles, is to be interpreted, he is not chargeable with a contradiction in terms.

As to the meaning of the passage, Bishop Ellicot suggests—and not without reason—"Probably the form which

THE FALSE DOCTRINE

was beginning to take was that the day of the Lord had already set in, thus confusing the whole idea of a personal, visible advent, just as at a later period Hymeneus and Philetus confused the true doctrine of the resurrection, by affirming that it was already past." This interpretation is favored—if not indeed required—not only by the express language "The day of Christ is present," but also by the intimation that the Thessalonians were in danger of being "shaken in mind" and "troubled"—literally "frightened"—by the erroneous doctrine referred to. Christians in apostolic days were not so affected by the prospect of the nearness of Christ's coming. It was to them a "blessed hope," and they "looked for" it and "hasted unto" it with longing and expectation. In his first epistle to the Thessalonians, written probably within the previous year, Paul commended them in that they were "waiting for the Son of God from heaven." If, however, they were subsequently taught, as some interpreters of God's word at the present day teach, that by the *parousia* of our Lord they were not to understand a personal advent, but a spiritual coming, or a providential coming, and that this coming had already occurred, we can readily understand why Paul should beseech them to be "not shaken in mind," or "troubled" with doubts and fears as to the

certainty of what he had previously taught them, both orally and in his first epistle, the literal

PERSONAL COMING

of the Lord. This interpretation is confirmed by the subsequent exhortation in the same chapter: "Brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."

In the passage in question Paul undoubtedly teaches that the advent of the Lord was not immediately at hand. This, however, is not in conflict with anything he or the other apostles had elsewhere taught. He reminds them that when he was yet with them he had told them that before the day of Christ "there should first come a falling away"—an apostasy—that then "the man of sin" should be revealed, and that then the Lord would come to "consume him with the spirit of His mouth and destroy him with the brightness of His coming." An apostasy, and the revelation of the man of sin, before the advent is predicted, but the time within which these events would occur is left wholly uncertain. As if to guard them against assuming that for the occurrence of these events a long period must necessarily intervene before the advent, he tells them that "the mystery of iniquity doth already work;" that they knew "what withholdeth" the revelation of the man of sin; that as soon as this restraining power was "taken out of the way" that wicked one would be revealed; and that then the Lord would come for his destruction. Is there anything here inconsistent with what is repeatedly and

EXPLICITLY TAUGHT

elsewhere—the possible nearness of the advent? In his commentary on this passage, Meyer says: "It is incontestable, as the result of correct exegesis, that Paul not only considered Antichrist as directly preceding the advent, but also regarded the advent as so near, that he himself might then be alive." "The events which he predicted were for him so near, that he even thought that he himself would survive them.

As conclusive that Paul himself did not regard the events predicted as inconsistent with the possible nearness of the advent is the fact that the epistle to the Romans and that to the Philiipians, in which he expressly declares "the day of the Lord is near," were written subsequently to this epistle to the Thessalomans.

Whatever questions may be raised as to the interpretation of this notable passage, on the main point at issue between premillenarians and postmillenarians its teaching, or rather what it does not teach, would seem to be indubitable and decisive. Paul is here foretelling what would occur between the time then present and the advent. He mentions an apostasy, he mentions the revelation of the man of sin, but he makes no mention or intimation of a millennial era of righteousness and peace on earth, such as the Old Testament prophets predict of the Messianic kingdom. Now is it credible that Paul would have omitted all allusion to the Messianic kingdom had he believed that it would

PRECEDE THE ADVENT.

2. That we have not misapprehended the teaching of the apostles is confirmed by the fact that the apostolic church believed that Christ might come before the generation then living had passed away, and accordingly "looked for" the glorious appearing with longing and expectation. Of the many eminent authorities for this assertion that might be referred to, we select the following:

In Lange's Commentary on 1. Cor. i. 7, it is said, "The constant expectation of our Lord's second coming is one of the characteristic features of primitive Christianity; hence the clause has been taken as a simple paraphrase of the word, Christians."

On the same passage, Dr. Hodge says, "The second advent of Christ, so clearly predicted by Himself and His apostles, was the object of longing expectation to all the early Christians."

On the same passage, Mr. Barnes says, "The earnest expectation of the Lord Jesus became one of the marks of early Christian piety."

On the same passage, Bishop Ellicott says, "Waiting for the revelation"—that is the second visible appearance—"of our Lord Jesus Christ"—which the early church expected would soon occur."

In Conybeare and Howson's Life of St. Paul, it is said, "The early church, and even the apostles themselves, expected the Lord to come again in that very generation. St. Paul himself shared in that expectation."

In Professor Fisher's "Beginnings of Christianity," it is said, the expectation (of the personal coming of the Lord) is expressed by all the apostles in terms which fairly admit of no other interpretation. It is found in Paul, (Rom. xiii. 11-12; I. Cor. vii. 29-31, 10-11, Phil. iv. 5. I. Tim. vi. 14.) The same expectation is expressed in Heb. x. 25; Jas. v. 3-8, I. Peter iv. 7, II. Peter iii. 3, Jude v. 18, I. John ii. 18, The Apocalypse i. 1, iii. 2, xxii. 7, 20-22.) To put

ANY OTHER CONSTRUCTION

on these passages, as if the Parousia to which they refer were anything else than the second advent of the Lord to judgment, would introduce a dangerous license in interpretation, and one which might be employed to

subvert the principal doctrines of the Christian system."

It is needless to extend these quotations. In regard to many important facts and doctrines of our holy religion, devout and intelligent students of God's word differ. As to the premillennial faith of the apostolic church there is, so far as we are aware, entire agreement. We cannot but regard this acknowledged fact as establishing beyond question our interpretation of the teaching of the apostles. If the matter were one of minor importance, or referred to but incidentally or obscurely, the belief of the church might not be regarded as authoritative and final as to the faith of their teachers. The second coming of the Lord, however, is a subject referred to by the apostles prominently and repeatedly; it is presented as a matter of the highest practical moment; it is referred to in terms which imply tnat it was a subject familiarly known and well understood. In regard to such a theme and so presented, is it not simply incredible that after all, not merely here and there an ignorant believer, but that the whole body of believers—the church in which dwells the spirit promised as a guide to truth—should have misapprehended the meaning of their inspired teachers? Is it not still more incredible that if by any possibility this were the case, they should have been commended by the apostles for their misapprehension?

That the apostolic church—including the apostles themselves—was premillenarian, we cannot but regard as established beyond the possibility of a reasonable doubt. If this be true, each one for himself can make the application.

SUNDAY DISCOURSES.

THE REV. DR. P. S. HENSON.

PRAYER.

At the First Baptist Church, the Rev. Dr. P. S. Henson preached in the morning, his subject being "Prayer." He took for his text:

What profit should we have if we pray unto Him.—*Job xxi*, 15.

The oldest book in the Bible is the one from which my text is taken. Two things this Scripture indubitably proves. One is that from the earliest ages man has felt impelled to pray; and the other is that, even when the world was young, and when men presumably were predisposed to religious superstition, there were not a few to be found who utterly disbelieved in the efficacy of prayer and scoffed at those who offered it as being absurd fanatics. "What is the Almighty that we should serve Him? And what profit should we have if we pray unto Him?" These are questions that are supposed to be the outcome of the "advanced thought" of this the foremost age of human history, and yet they were as scornfully propounded 3,000 years ago as they are to-day by scientific cavilers. They are questions, indeed, that ought to be asked and ought to be answered, if answer be possible, for they go down to the very roots of life and up to the very gates of heaven.

The question of prayer, with which, on this occasion, we are especially concerned, is the pivotal point of all religion. If that be a previous reality, then all else follows; but if prayer be only as empty form, "then is our preaching vain,

YOUR FAITH IS ALSO VAIN,"

the whole Bible is a tissue of lies, and we are left without God and without hope in the world. It is not without reason, therefore, that the earnest-minded Christian men who have associated themselves together in a Bible and Prophetic Conference, held last week in this city, should have emphasized this fundamental feature of the Christan system, and should have urged its presentation in a special discourse. I could very heartily wish that its preparation might have been entrusted to abler hands than mine.

Praying God that I may worthily deal with a theme which is alike most precious and most profound, I invite your attention to the nature, power, and privilege of prayer.

I. The Nature of Prayer—(1) It is not a matter of locality, for God is "within no walls confined." And He who in this, as also in all things else, is the only infallible teacher, said 1800 years ago to a woman of Samaria, under the shadow of Mount Gerizin, "Believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, but the true worshipers shall worship the Father in spirit and in truth." In magnificent cathedral, or in lowliest cottage home, in the midst of a vast worshipful multitude, or all alone in the darkness of the night or the solitude of the desert, it matters not where on earth the prayer be offered, only so it be devout.

(2) Nor is it a matter of bodily attitude. A man may stand

LIKE THE PENITENT PUBLICAN,

or kneel like the godly Daniel, or prostrate himself in the dust like the devout Isaiah—the Lord of Hosts cares not for the posture of the body so the spirit be sincere and the heart beat loyally. And yet it deserves to be said that the man who affects to pray, but who, out of pure indolence or sinful irreverance, declines to worship God with his body, by its decorous prostration at a throne of grace, deserves to be spurned by the Sovereign he has insulted.

(3) Nor is it merely a form of words. A great deal of the grandiloquence that in public assemblies purports to be addressed to God, but which in point of fact is ambitiously addressed to men, so far from deserving the name of prayer is a blasphemous pretence that God Almighty hates.

We believe in the use of words in prayer—they classify thought and intensify desire. We do not believe in those sublimated saints who have reached such an altitude that they no longer need to voice their minds, but deem it sufficient silently to exhale their sentimental piety. It will, we fear, be commonly found that the process of exhaling has gone so far as to leave their souls exceeding dry. Most wisely did the prophet Hosea write, "Take with you words and turn to the

Lord;" and when the Christ would teach His disciples to pray He did not exhort them to exhale their emotions silently, but gave them instead a form of words, the most simple and sublime that ever were breathed by human lips.

Prayer in its very essence is the devout

COMMUNION OF THE SOUL

with God. And to such communion faith is ever a prime condition, for "he that cometh unto God must believe that He is, and that he is a rewarder of them that diligently seek Him." To the man of the world such communion is incredible, if not utterly inconceivable, for "the natural man knoweth not the things of the spirit of God, neither can he know them because they are spiritually discerned."

And yet this communion is most real, and of all things most precious. I speak to a multitude of men and women who know God, who have walked with Him as did Enoch, and talked with Him as did Moses, face to face, as a man talks with his friend. This hidden communion of the soul with God—this is prayer. The soul may pour itself out in adoration, or in thanksgiving, or in confession, or in supplication—all these are prayer—and none of them are to be neglected. We cannot sufficiently adore God's infinite and excellent attributes. And no request for future blessings will ever be granted unless there be grateful appreciation of blessings already bestowed. "Let all your requests be made known by prayer and supplication, with thanksgiving unto God and the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ."

And confession is made an absolute prerequisite to the forgiveness of sins, and accordingly we knew that "if we confess our sins, God is

FAITHFUL AND JUST TO FORGIVE

us our sins and to cleanse us from all unrighteousness." But it is not of prayer in these several forms that we propose, at present, to speak, but of prayer in the sense of supplication made to God for the bestowment upon us of such things as we need. Does such prayer profit? And is it possible for human lips and human hearts, by presenting their requests to God, to achieve results that shall affect the outer world, as well as the inner life, that shall bring bread as well as spiritual blessing, healing for the body no less than for the soul; and be practically potential in the determination of the destiny, both of individuals and nationalities? This is one of the burning questions of our time and upon its decision hang issues the most tremendous. And so we come to the consideration of

II. Prayer as a Power.—We do not propose, in this discourse, to deal at all with atheists and infidels. To them all forms of prayer are silly superstitions, only believed in by fanatics and fools. Our present argument is not for them, but for reverent believers in a personal God, and in the Bible He has given a revelation of His will. All such, of course, believe in prayer, but with very varying degrees of faith as to the sphere of its operation, and the measure of its power. And not a few are painfully perplexed by what appears to them to be a contradiction between the teachings of Scripture and the deductions of science. There ought not to be contradiction, for

THE BIBLE IS GOD'S WORD,

and the universe is God's work, and yet in the light of the latest research it does seem almost impossible to reconcile the promises of the one with the principles of the other. And hence there are not a few earnest souls groping about in deepening darkness "feeling after God if haply they may find Him," and as to prayer especially are losing the grip of simple faith, and so, though they still retain the forms of prayer it has lost for them all conscious power. A graceful, appropriate, and æsthetically beautiful exercise it may be for a creature to present himself in worshipful attitude before the Great Creator. Its reflex influence upon the soul of the worshiper can not fail to be most helpful. It is a health lift that develops one's spiritual life. It is the tug of the soul at the invisible cable that links our lives to the other shore, and hence by the aid of it we draw ourselves nearer to our God and heaven. All this seems natural and explicable.

But to suppose that prayer can operate as a material force to alter physical results, to suppose that prayer can still a storm, can bring a rain, can heal disease, can win a battle; to suppose that by some subtle, spiritual telegraph by way of the throne of God in heaven we can touch the heart of Asia, or accomplish results

IN THE VALLEY OF THE CONGO;

All this we are assured is preposterous and impossible.

We may concede, indeed, that God may touch the hearts of men, and in the realm of spirit may be still allowed some sway, but from things material he is absoluiely barred, for over them is the reign of law, stern, hard, inexorable law. Fire will burn, water will drown, poison will kill, beasts will devour, and we vainly make our tearful protests or lift our pleading hands in prayer. God made the world originally, impressed upon it immutable laws, and then launched it and left it, or else stands impassively by, watching the grinding of the mighty machine with

REV. P. S. HENSON, D. D.,
PASTOR FIRST BAPTIST CHURCH, CHICAGO.

iron wheels and cruel cogs, glutted with gore and quivering flesh; but He may not touch the things that He has made, for they are under the dominion of irrevocable law—brainless, soulless, heartless law—and this is practically an orphan world, from which God is banished and the laws of nature have taken his place, like a herd of Molochs, "horned gods besmeared with blood," and at the sound of the cornet, harp, sackbut, dulcimer, and all kinds of instruments of music, as played upon by our modern philosophers, we must fall down and worship or else be consigned to a furnace of criticism hotter than that material fire that was kindled by a heathen king for three redoubtable Hebrew children that dared to carry their heads erect and

WORSHIP ONLY THE LIVING GOD.

What are these new found deities that have taken the places of their venerable ancestors in the Parthenon of modern science? I approach them, I examine them—I dare to, for they are dead. "They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not: noses have they, but they smell not; they have hands, but they handle not: feet have they, but they walk not; neither speak they through their throat." Who are they that they should take the place of God Almighty? What is a law of nature, anyhow? What on earth did it ever do? What is it but an order of sequence, an order of proceeding? And where there is an order of proceeding there there must be somebody to proceed. And whose footsteps are they that echo through the universe and go sounding down the ages but those of the High and Holy One that inhabiteth eternity? He is imminent in nature and "upholdeth all things by the word of His power," and "worketh all things after the counsels of His will."

Ordinarily He works in uniform ways, and beneficent and beautiful is this same uniformity, for in consequence of it, in consequence of the orderly succession of day and night, and of recurring seasons, and of all those processes through which nature passes, we are able to forecast the future, and

ADJUST OUR LIVES IN HARMONY

with our surroundings. But it does not follow that the God of nature is shut up to any slavish uniformity. Shall scientists wall in the material universe with their philosophy, and then post a placard on the wall, "No trespassing allowed," so as to warn off the Almighty Maker from teaching the things which His hands have made?

May He not, if He please, depart from His uniform method in nature, and by that very departure make manifest to doubting men the might of His arm, and the love of His heart?

While the electric current flows on with uninterrupted circuit, there is no manifestation of its presence and its power, but let there be a break in the circuit, and there is a gleam of the electric light, whose palpable reality no man can dispute. Even so, ever and anon, God makes a break in the ordinary course of providential administration, that men may know that there is a God, enthroned in heaven, but still ruling over all the earth.

Why should it be thought a thing incredible for God sometimes to interpose directly in answer to His people's prayers?

A man may interpose his own personality, to arrest the action of what we are pleased to call a law of nature. A little child is in the act of falling—it is my child. It is falling in accordance with the law of gravitation.

I EXTEND MY ARMS

to break its fall. Do I then unwarrantably break a law, because, forsooth, I break a fall by the interposition of my personality? May a man do that? And may not God, who is not only a divine person, but an infinitely loving and almighty Father? Must he alone be barred from the universe just because he made it? That were to show that in the universe, at least for the present, man is more of a god than is God himself. This is the very insanity of intellectuality—the very blasphemy of proud impiety.

That God did answer prayer in the earlier ages of human history—that by the power of prayer was "subdued kingdoms, wrought righteousness, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens"—while thrones were overturned, and even the dead were raised up from their graves—is all so clearly written in the Book of God that to deny it is to renounce the book itself, with all its previous legacy of everlasting love.

And has God gone because philosophy has come? Do his footsteps ignominiously retreat with the dawning of the day? Then better give us back the night with its throbbing stars and the beaming of God's face through the darkness and the

WHISPERS OF GOD'S LOVE.

But God is not gone. He is still a very present help in trouble. His word is all ablaze with exceeding great and precious promises, and none shall find his promises fail. Such is the teaching of revelation, and the highest reason evermore comes back into accord with the Scriptural revelation. Ever and anon it looks, indeed, as if man's reason were swinging away to the farthest extremity of

opposition to the word of God. But only wait—the foundation of God standeth sure—and we have only to appeal from Philip drunk to Philip sober—poor man, intoxicated with a little knowledge, to man grown clear and calm by wider knowledge and profounder thought. Well has the poet written:

"A little learning is a dangerous thing,
Drink deep or taste not the Pierian spring;
For shallow draughts intoxicate the brain,
While drinking deeper sobers us again."

The little child, standing beneath heaven's cope and looking up at its celestial splendors, with eyes dilated with large wonder cries:

"Twinkle, twinkle, little star,
How I wonder what you are
Up above the world so high,
Like a diamond in the sky."

By and by the child has grown to be a young collegian, full of undigested knowledge, and fuller still of insufferable conceit. He knows about the stars. He can confound you with his learned discourse about Galileo, and Kepler, and Granhaber, and the Spectrum.

HE KNOWS IT ALL.

He has plucked out the heart of the stellar mysteries. But by-and-by when he is older grown, and has become a philosopher worthy of the name, he comes back to the starting point of wonder, and awe, and reverence, and conscious ignorance; and again, as he stands beneath the open heavens, I hear him whispering as in childhood's unsophisticated hours,

"Twinkle, twinkle little star,
How I wonder what you are."

So we begin life with simple-hearted faith in prayer. In our childish ignorance we suppose that the thing to do is to go to God as to a loving and almighty Father, and that He will graciously hear us, and do for us precisely the things that we desire. Latter, when we have attained to a smattering of philosophy, and have obtained some glimpses of the laws of natures, we come to think that even God is held in leash and that prayer is a thing of no avail. But when we have really launched out into the depths, and have come to know how little we know, and to realize something of the infinite majesty of that awful presence which is in nature, and under nature, and over nature—even the presence of Him who is God over all blessed forevermore—then we return to childhood's simple and beautiful faith, and feel that the thing to do is to go to Him in humble prayer, and spread our wants before Him, and expect that he will do for us "exceeding abundantly," according to the greatness of

THE WORKS OF HIS GRACE.

In conclusion, I beg your attention to a few thoughts relating to III. *Prayer as a privilege.* We are tired of hearing the changes rung forever more on duty. Duty is all well enough in its way. It is a sort of fly-wheel, with a reservoir of power in it to carry us past the dead points when the stimulus of motion fails us; but for all that it is a cold, hard, joyless, loveless thing. There are things that only a stern sense of duty would ever prompt us to do. To reprove the faults of a friend is not a pleasant task, at least not for a noble and sensitive soul. To preach of hell is not a thing to take delight in, though there be some who preach as if it were. No true minister of Jesus Christ will ever preach it except from stern constraint of duty.

But there are some things in respect to which considerations of duty should never be needed to furnish a spur. And prayer has been belittled and degraded by dwelling upon it as a duty to be done instead of a privilege to be enjoyed.

I pity the man who simply prays because he must, scourged to his duty like a galley-slave, instead of flying joyfully to a throne of grace, as a weary wanderer to love's embrace. Oh, brethren, if our God be the King of kings and Lord of lords

THEN ACCESS TO HIS PRESENCE

and assurance of gracious audience is a privilege of supremest honor. If he be an infinitely tender-hearted Father their prayer is a privilege of sweetest joy. If he be an omnipotent ruler who can guide us in perplexity, who can give us light in darkness, comfort in tribulation, bread for our hunger, healing for our diseases, salvation for our souls, salvation for our friends, who can smooth all earth's rugged pathway for us, and prepare us for Him and give us an abundant entrance—then prayer is a privilege of grandest opportunity.

"Give me a place where to stand and a lever long enough and I will move the world," cried the great philosopher of Syracuse. We have the place where to stand—in the promises of God—and we have that mighty lever in the power of prayer. Let us in simple faith lay hold of the power, and we shall move the world with the might of God.

THE REV. JOHN F. KENDALL.

SANCTIFICATION.

At the First Congregational Church, the Rev. Dr. John F. Kendall, of Laporte, Ind., occupied Dr. Goodwin's pulpit in the morning, preaching on the subject of "Sanctification." He spoke as follows:

In our human relations conduct and character are the result of condition. The Prince

of Wales is the prospective king, and the condition of kingship into which he was born regulates his conduct and molds his character. The resident of Zululand or of the Congo Free State will develop character quite in accordance with the condition which surrounds his birth; similar condition will result in similar conduct, and similar conduct will harden into similar character. Improve the condition into which one enters at birth and you secure at once improved character. Every ascending step in the one will be marked by corresponding ascent in the other.

The rule, like all, is not without exception. One in a thousand, a Socrates or a Keshub Chunder Sen, may have his eyes enlightened to see the deep degradation of national character and conduct, and may strike out a new and higher path for himself, or one born to higher purpose, may grovel a debase himself; but the rule will be,

Character Corresponds to Condition.—In like manner, all holy living and holy character flow from a sanctified condition. God first gives something and then he makes his demand. The law says, "do and live;" God says, "live and do." His order is, "I make you alive; now live and act accordingly." Whence these scriptural facts and demands: "Ye are dead," therefore be dead to sin and all this world, "mortify (make dead) your members, which are upon the earth" (Col. iii. 5). Ye are "buried with Him," therefore "crucify the flesh with the affections and lusts" (Gal. v. 24). Ye are "risen with Christ," therefore "seek those things which are above" (Col. iii. 1). Ye are seated with Him, in the heavenlies, therefore, "set your affection" on heavenly objects. Thus it will be found that every exhortation to personal holiness, in the Bible,

IS BASED UPON A SALVATION,

already possessed and enjoyed. The question of salvation is no longer open, but, as saved and "sanctified in Christ Jesus," the believer hears his Lord's demands for holy living. "I beseech you, therefore, brethren," "beloved of God, called saints," "by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1), the reasonable service of one who has been redeemed, and for whom, "walking not after the flesh, but after the spirit," "there is therefore now no condemnation" (Rom. viii. 8). Paul having assured the Ephesians that they had been chosen in Christ before a founding of a world, and that, in time, they had been quickened out of their death in sin, having taught them that they were already saved by grace, through faith, then demands of them that they "walk worthy of the vocation wherewith they were called" (Eph. iv. 1). "Now are ye light in the Lord: walk as children of light" (Eph. v. 8).

In a word, ye are "sanctified in Christ Jesus," therefore be sanctified in your character and conduct. See that character corresponds to the condition into which grace has brought you. God makes no demand till He first gives something, on the basis of which His demand may have easy compliance. How can a depraved, sin-loving man obey the demand of the Lord, "Be ye holy;" how can a sinner exhibit saintly living? He can not till a change is wrought in his nature which only God can work. That change God accomplishes; He makes the sinner a saint, and then calls him to saintly living.

It will be the purpose of this study to show that the teaching of the Scripture plainly is that there is first, a

SANCTIFIED CONDITION,

into which the believer is introduced, solely by the grace of God, and there is then a holy life, flowing from and consequent upon that; and these may not be confounded, but especially may their order not be reversed without serious spiritual harm. The reversal of order lands one at once in the bonds of legalism, and he seeks to assure himself of his sanctified condition by means of his holy acts. On the contrary, it is a fact that no attainment in holy living can add one iota to that sanctification, which is the immediate and exclusive gift of the grace of God.

We will seek first the Scripture meaning of our term,

Scanctification.—The one root-word from which spring all the words which are translated "hallowed," "sanctify," "holiness," "sanctification," is the word, adopted from the profane Greek *hagios*. The nearest thought to "holiness," of which the profane Greek was capable, was "the sublime," "the consecrated," "the venerable." The moral element was utterly wanting, to his thought. In adopting this word, therefore, for use in the Scripture, it had to be "filled and coined afresh with a new meaning."

Using the term "holy," in its highest sense, as applied to God, Professor Cremer, of Greifswald (Theo. Lexicon, p. 39), defines it as "what deserves and claims moral and religious reverence." The same authority defines holiness as "that element in the divine nature which lies at the basis of, determines, and molds the reverence which is due from man toward God" (p. 35). There is that in God which makes it fitting, and demands that men approaching shall, with bared, bowed heads, exclaim, "holy and rev-

erent is His name" (Ps. iii. 9). The distance between this thought and "the sublime"

OF THE PROFANE GREEK

is measureless. The point of departure from his low idea to the supernal conception of the Scripture, is that definition, in classic Greek, which makes our word mean "devoted to the gods." Anything devoted to the gods—an animal for sacrifice, a house for worship, a vessel for sacred use, a garment for priestly wear, a man for service—becomes, by such destination, holy. It is at once perceived that, in this early meaning, the thought of personal character, has not found place. A person or thing was denominated "holy" by reason of being separated from secular uses, and devoted or set apart to sacred purposes or to the service of God. While this is the lowest thought concerning holiness it gives occasion for the use of such terms as "holy city," "holy place," "holy Jerusalem," "holy garments," "holy vessels," and others. All these are termed holy, not from any intrinsic character of their own, but because they stand in certain relations to God and His person, His character or His service, and each, "in their degree, participate in the divine holiness and embody and manifest it" (Theo. Lexicon, p. 42). This is very important and helps us to understand the force of such scriptures as this: "Jehovah shall establish thee an holy people to Himself * * * and all the people of the earth shall see that the name of Jehovah is named upon thee" (Deut. xxviii., 9-10); and this: "Holy men of God spake, as they were moved by the Holy Ghost" (II. Pet. i., 21). In their personal characters Moses, David, Solomon, even Jeremiah, exhibited traits and tempers which would detract much from the ascription to them of holy lives; but in their relations to God, which was the only light in which He could view them, they were "partakers of the Divine nature" (II. Pet. i., 14), "partakers of Christ" (Heb. iii. 14), and were "complete in Him," holy. In all instances sanctification implies this setting apart for God and separation from the world, both in their own intent and in the calling of God. Thus the Lord said unto Moses: "Sanctify unto me all the first-born;" "thou shalt set apart unto the Lord all that openeth the matrix" (Ex. xiii. 2, 12); "I hallowed unto me all the first-born in Israel, both man and beast" (Num. iii. 13).

AS SEPARATED, DEVOTED ONES

these were "saints," and they were called to a saintship which was not yet theirs. We may not and we do not identify the setting apart and the saintly living. We only assert that God calls that holy or sanctified which is set apart for himself, and that then he demands a holiness which "is the perfect purity of God," a holiness which only himself can impart. "It makes no difference whether it be the children of Israel, the Sabbath, the temple, the priesthood that are called holy; in every relation of communion based upon election the object of the election participates, according to its degree in the holiness."

From the thought of being set apart or devoted to God the passage is thus easy to the higher idea of personal, holy character. This is the thought whenever we speak of the Holy Spirit, the holy angels, the holy God. And holiness, is only and always, "likeness to God, to Him who is the holy one of Israel, to him whom they laud in Heaven, as holy, holy, holy * * * so that we are dead to sin but alive to God, alive to righteousness, having died and risen in Him, whose blood has made us what we are, saints, holy ones." The final demand of the sanctified condition is a holiness, nothing inferior to the holiness of God.

Two texts of scripture will now show us, that, according to the divine plan, all believers have been thus set apart for a holy purpose, to holy ends. "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame, before Him in love" (Eph. 1-4), and "elect, according to the foreknowledge of God, the Father, in sanctification of the spirit" (1 Peter, 1-2).

Having thus discovered the first thought in holiness, the holy destination, and the final thought, the holy life, we proceed now to show that

WE HAVE A SANCTIFICATION

directly from God, and being from Him, it must be complete and perfect from the start. And this is something entirely apart from personal holiness of life. The evidence of its completeness is found in the fact that it is spoken of in the present and past tenses, but never in the future. Look at such texts as these: "Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called saints" (I. Cor. i. 2). Speaking of thieves, covetous, drunkards, revilers, Paul says: "And such were some of you, but ye are washed, but ye are sanctified, but, ye are justified, in the name of the Lord Jesus and by the spirit of our God" I. Cor. vi. 11). And the revision puts these all in the past tense, "but ye were washed, ye were sanctified," etc. Now, to say, as some do, that "this denotes the progessive and advancing process of purifying which succeeds regeneration," is to violate the plainest and

simplest principles of grammatical construction. It is to say that the Apostle Paul and the Holy Spirit did not know what they wanted to say, or to affirm that they made egregious blunder, in saying it. The washing, the sanctification, the justification are alike complete, all "in the name of the Lord Jesus and by the spirit of our God." In God's view, that is to say, we are already sanctified, for in this, he verily "seeth not as man seeth."

Consider again, the words of Paul: "Lo, I come," said Christ, "to do Thy will, O, God;" and the and the apostle immediately adds, "in which will we are sanctified (R. V. have been sanctified) through the offering of the body of Jesus Christ once for all." "For by one offering He hath perfected forever them that are sanctified" (Heb. x. 9, 10, 14). On the first of these passages, Winer, (N. T. Gram, p. 387) who certainly can not be actuated

BY ANY THEOLOGICAL BIAS,

says: "It is founded in the will of God that we are sanctified through Christ's sacrificial death." And it is plainly a work already completed, wholly apart from human striving. "We are sanctified through the offering of the body of Jesus Christ." His offering is divinely and eternally perfect, nothing can ever be added to it; on the basis of that, a sanctification has been wrought, and it must be finished, and complete."

Other passages have a similar import. "Both He that sanctifieth, and they who are sanctified are all of one." (Heb ii. 11). Christ Jesus, "of God, is made unto us, wisdom, and righteousness, and sanctification, and redemption" (I. Cor. i. 30). Who shall assume, or dare to say, that the Divine One "is made" to us, matchless, wisdom, perfect righteousness, complete redemption; but before we possess full sanctification, we must add, to what our Lord has wrought, and "is made," some pitiable and worthless human efforts and strivings? No, all our completeness is "in Him." And all that we have in Him, must be complete. It is of this spiritual nature, that the Apostle assures us, "whosoever is born of God, doth not commit sin * * * and he can not sin, because he is born of God" (I John, 3. 9). In other words, "that which is born of the spirit is spirit," it partakes of the nature of its origin. The sanctified one, is a participator, by reason of his heavenly birth, in God's holiness; abiding in Him, in whom is no sin, he sinneth not. The believer has been received into fellowship, with the redeeming God, that is, the God who has chosen him "to salvation through sanctification of the spirit. (II Thess. 2. 13). The work of His sanctification is accomplished in Christ, apart from creature striving, by the blood of Christ.

AND IT SHOULD BE NOTED

that the passages which have been cited teach that the sanctification has already taken place, though the self-sanctification and offering of Christ, who says: "For their sakes, I sanctify myself, that they also might be sanctified through the truth" (John xvii. 19).

It has been said, in a word, in passing, that this sanctification is wholly apart from personal holiness of life. In proof, consider the Corinthian believers. They are not sanctified because of personal attainment. They have not been battling with sin till they have overcome and are now personally holy. For, but a few sentences after Paul had called them "sanctified in Christ Jesus," he says, "I hear that there are contentions among you" (I. Cor. i., 11), and his letter is largely filled with stern rebuke for great defects in individual character and Christian living.

It deserves our notice also that this blessing of santification was not for the few, but for the many. Christ suffered "that he might sanctify the people" (Heb. xiii., 12), not a few of them, not those of eminent attainments, but "the people." And Paul says of all the Hebrew Christians. "We have been sanctified" (Heb. x., 10). And to the Corinthians he writes "unto the church of God, which is at Corinth, to them that are sanctified" (I. Cor. i., 2). The sanctification of which we speak is thus the common lot of the "called saints."

Puzzling questions may perplex many minds when we begin to inquire, "how can these things be?" How can those be said to be sanctified who are so manifestly imperfect? A sufficient answer would be that

THE PUZZLE IS NOT OURS,

but God's, who settles all with the affirmation, "My thoughts are higher than your thoughts" (Isa. lv. 9.) It is all a part of God's eternal plan, and in the line of His eternal purposes, and we may speak of God's purposes as of no other. It is no violence to language or to truth to say that all God's purposes are accomplished purposes, not because we actually see their accomplishment, but because, "declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure" (Isa. xlvi. 10), He thus does. Whatsoever He purposes He will bring about, because able to bring it about. He sees the end from the beginning. There can be no thwarting, in the end, of His purpose formed in the beginning. We have been seeing God's

accomplished purpose toward us; we shall presently see how His purpose is accomplished in us. To Him our sanctification is already accomplished by the blood of Christ. And He reckons according to facts as they will finally appear, while we judge according to facts, as they appear to-day. "We can not count a man worthy or meet for a place till we know that he is meet for it. But when God calls a man to any position He accounts him meet for it beforehand, be cause He can make him so." Says Paul: "I thank Jesus Christ, our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." (1 Tim. i. 12.) Saul of Tarsus was thoroughly bad, but beforehand God reckoned him faithful, and then he

MADE HIS RECKONING GOOD.

Precisely so on the point before us. "God hath not called us unto uncleanness, but unto holiness." (1 Thess. iv. 7.) "Be ye holy, for I am holy." (1 Pet. i. 16.) And He begins with calling us holy "saints," "sanctified in Christ Jesus;" and as He now reckons us, so will He finally make us. From the moment they believe, all believers "being viewed by God according to the value of Christ's sacrifice, and according to what they are in Him, are 'called saints,' 'sanctified in Christ Jesus,' and are 'clean every whit.'" Thus it appears that, as children of God, we have from Him a sanctification which is complete from the start.

We now approach that portion of our subject which is of most eminent importance for its practical bearings. It may be expressed in these terms: The sanctified condition demands holiness of life and leads to it. The sanctification, of which we have spoken, does not convey moral qualities, but it does imperiously demand them. The one, who is already, "in the will of God," "sanctified in Christ Jesus," may be very far wanting in practical holiness of life, as is clearly manifest in the Corinthian believers, but he may not be content to remain so. The Antinomian would pervert our doctrine, and would say, "I have Christ, I am sanctified, I may live as I will." But the Christian apostle replies, "As ye have, therefore, received Christ Jesus the Lord, so walk ye in Him, rooted and built up, in Him" (Col. ii. 6-7).

THE DOCTRINE YOU PREACH

leads to carelessness in life, one says. But we reply: Before all others, "he that saith," with unqualified and unwavering assurance, "he abideth in Him, ought himself also so to walk, even as He walked (I. John, ii. 6), who has left us "an example that we should follow His steps." (I. Peter ii. 21). If there is a man on the face of the earth who ought, by every motive, whether of common gratitude or of the fitness of things, that he may seem not unworthy his "high calling" to live a holy life, it is he who most fully realizes that he belongs to the number of those whom Jesus designates as "sanctified by faith that is in me." (Acts xxvi. 13). And the apostle who teaches most clearly our sanctified condition is the one who most insists on the holy life. Look for a moment at the letter to the Ephesians. In the first half Paul sets forth with wonderful force and clearness the believer's standing. He is "blessed with all spiritual blessings * * * in Christ." God's eternal purpose of love chose us in Christ before the foundation of the world. His final thought for us was "that we should be holy and without blame before Him in love." Our adoption, forgiveness, redemption, present salvation by grace, and many other blessings, are already the possession of the "sanctified in Christ Jesus."

Then, having assured the believer of his place and standing in the love of God, he devotes the last half of the epistle to the most earnest and importunate exhortation in reference to the believer's life. "I, therefore," he says, "the prisoner of the Lord, beseech you that ye walk worthy of the vocation, wherewith ye are called." (Eph. iv. 1). Ye are chosen, ye are called "to be holy, and without blame before Him," who chose and called you; now live up to that. Five times, in two chapters the apostle exhorts the Ephesians, to consider their "walk." They are to

"WALK WORTHY OF THE VOCATION,"

to "walk in love," to "walk circumspectly," to "walk as children of light," to "walk, not as other gentiles walk." Being all that God has made them, there must now follow warfare to the end, and to the death, against Satan and all his hosts. The doctrine does not lead to carelessness of life, either in the divine thought, or in any valid Christian experience. God's own holiness is the basis of the demand, for his people's holiness. "Be ye holy, for I am holy." And what is more, his holiness brings about their holiness. "I am Jehovah that doth sanctify you." Ex. xxxi. 13). By reason of the fact, that believers "are born of God," and are "partakers of the divine nature," "God's holiness leads on to the sanctifying of his people." Hence such scriptures as these. "I will be sanctified in you. Ye shall know that I am Jehovah when I have wrought with you, for my name's sake." (Ezek. xxi. 41-44). "The heathen shall know that I am Jehoviah, saith the Lord God, when I shall be sanctified in you, before their eyes. For I will take you * * * and will gather you out of all countries. * * * Then will I

sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. * * * I will also save you from all your uncleannesses * * * and ye shall loath yourselves in your own sight, for your iniquities and for your abominations." (Ezek. xxxvi. 23-33). These scriptures, with many others which might be quoted, show that God, having brought his people first into a sanctified condition, then proceeds, by means within his own power, by judgment, cleansing, by teaching and by His spirit, to make them

WHAT HE CALLS THEM, "HOLY."

This teachingdoes not lead to carelessness of life. In the beginning of the twenty-seventh chapter of Isaiah we find account of God's care for his people and his defence against their enemies. In the fifth verse we read: "Let him (i. e., the enemy) take hold of my strength, that he may make peace with me, and he shall make peace with me." An English clergyman relates the following incident illustrative of the thought of this text: "One of my little children," he says, "had committed a fault, for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence and then rushed into my arms and burst into tears. I could sooner have cut off my right arm than have struck him for his fault. He had taken hold of my strength and he had made peace with me." The grief of the father that he must punish was to the child the token of the grace which reigned

IN THE FATHER'S HEART.

The sight of that grace overcame the child's rebellion, and he cast himself helplessly upon the father's grace and was saved.

What effect had the father's forgiveness upon the future conduct of the child? It could have but one—to make him more obedient and faithful. The grace of the father wrought righteousness in the child.

Let us now notice that this is the constant requirement of the word, both in the old testament and in the new. To the priests, specially set apart, and consecrated to his service, the command comes: "Let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them." (Ex. 19-22). The days of King Hezekian were a time of deep degradation and sin in Israel. The king summoned the people to keep the passover, "and the priests and the Levites were ashamed, and sanctified themselves" (2 Chron. xxx. 15). The voice of Hezekiah, calling to the passover, was to them the voice of God, proclaiming, "Be ye clean that bear the vessels of the Lord" (Isa. lii. 11). As soon as they became conscious of the sanctified condition into which grace had called them, they heard, clearly, the call to holiness of life. Precisely such was Hezekiah's requirement For, having assembled the priests and Levites, he said unto them, "Hear me, ye Levites; sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place" (2 Chron. xxix. 5).

YE ARE HOLY, THEREFORE BE HOLY.

With equally explicit and emphatic demand does the Lord call upon all His people, "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy. * * * I am the Lord that bringeth you up out of the land of Egypt to be your God; ye shall therefore be holy, for I am holy" (Lev. xi. 44-45). The very purpose for which he had redeemed them out of Egypt was that they might be separated from other people and be holy unto Himself.

How easy, now, the transition to the requirements of the New Testament. "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. xii., 1). And another apostle: "As He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy" (I Pet. i., 15-16). Who will say, in the face of these Scriptures, "I am saved, therefore may I live as I list?" Listen: "He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. i., 4). Believers are not originally distinguished from other men by any merits or excellencies, but it is the will of God that they should become distinguished from all. "This is the will of God, even your sanctification, that ye should abstain from fornication, that every one should know how to possess his vessel in sanctification and honor. * * * For God hath not called us unto uncleanness, but unto holiness" (I Thess. iv., 3-4-7.) "I may live as I list;" the thought

SHOWS UTTER PERVERSITY

of wickedness, and ignorance of the power and demand of grace. We are called unto holiness. "Follow * * * holiness, without which no man shall see the Lord" (Heb. vii. 14). We are to "be like Him," when "we shall see Him as He is;" and how will that agree with living as a sinful man may list? God's word requires be ye "holy in all manner of living." The end of all things ap-

proaching, "what manner of persons ought ye to be in all holy living and godliness?" (2 Pet. iii. 11.) This, and this only, is the high demand of a sanctified condition, viz., a holy life, practical holiness, proceeding from a holy state. "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body" (1 Cor. vi. 19, 20). What right has the redeemed man to use his redeemed powers in any other way than as his Redeemer shall list? Or "who can live, in the calm sense of oneness with Jesus, and not war against sin? Who can delight in His love and not obey?" Who can go from day to day saying "I belong to the sanctified in Christ Jesus," and not then add, "So must I walk, even as He walked?" This is the divine order, and the divine requirement. God puts our hearts at rest from anxiety that our hands may be free for His service. Man says:

"Do holy things, that you may be sanctified." God says, "Ye are sanctified, now do holy things." Saints should strive for saintliness. A holy life is therefore to be looked for as the legitimate fruit of a sanctified condition. And

SUCH HOLY LIFE SHOULD BE

the object of constant, earnest striving on the part of every believer. Sanctified already "in the name of the Lord Jesus, and by the spirit of our God" (1. Cor. vi. 11), there is certainly no room for any contribution of creature performance, so far as our standing in God's sight is concerned. But while thus "perfected forever" in the estimation of Him who sees us only in the face of Jesus Christ, our ever serious question should be am I "meet for the Master's use" (II. Tim. ii. 21) as priest, vessel, house, implement was required to be kept clean for holy service? Whence such exhortations as these: "Having, therefore, these promises, dearly beloved"—the promises to "saints," to those who have an assured dwelling on high—"let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1). The "saints," the "sanctified in Christ Jesus," have not, in their practical experience, attained to perfect holiness, and they need, like the apostle, who exhorts them, to "follow after that they may apprehend that for which also they are apprehended of Christ Jesus." There is ever a higher mark in attainment. The end of striving will never be obtained, the need of striving will never cease, until there is in all our lives a practical compliance with the requirement, "be ye holy." What are the means of

THIS PRACTICAL SANCTIFICATION?

We shall find them, appointed in the word, even as our sanctification in Jesus is there declared. Says the Apostle Peter, "Ye have purified your souls in obeying the truth." (1 Pet. i. 22). "What is truth?" "Thy word is truth." Thus shall we be driven continually to the word of the Lord, with absolutely obedient heart, which ever says: "Speak, Lord, for thy servant heareth" (1 Sam. iii. 9). In obeying the truth a practical work shall go on in our own souls, with which our Lord shall be well pleased, as He holds therein the accomplishment of His own will, even our sanctification. This obedience will find its expression in every day and every act of our earthly life. The word will enlighten our understanding, it will foster the growth of heavenly affections, it will prepare us unto every good work, and cause us to abound therein. The word of the apostle will have heed: "Dearly beloved, I beseech you * * * abstain from fleshly lusts, which war against the soul, having your behavior seemly among the gentiles" (1 Pet. ii. 11-12). "Hating even the garments spotted with the flesh" (Jude xxiii.). And the word of another apostle: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5). How many unhallowed imaginations in hearts where flesh lusteth against spirit, how many thoughts,

UNWORTHY THE CHRISTIAN NAME

and profession, and especially, how many that are not harmonious with a state of advancing holiness. By the grace of God, we would lay restraining hand on every lewd or unhallowed imagination; we would capture every unholy thought and bind it fast within the restraints of holy living; we would struggle ever upward towards that state in which spirit, soul and body shall be first blameless and then faultless before the Lord. For this we may walk in no energy of the flesh, but in the energy of the thrice Holy One. Just in proportion as we do that shall we lead holy lives, and walk as He walked. Thus the word becomes the efficient means of personal holiness. "Sanctify them through thy truth; thy word is truth." (John xvii., 17.)

And equally prayer will aid in this attainment. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John xv., 7.) "If ye shall ask anything in My name, I will do it." (John xiv., 14.) Thus, when the

prayer of Jesus "sanctify them, through thy truth," becomes the believer's own, and he prays "sanctify me through Thy truth," that prayer, offered sincerely and in faith, is in process of swift answer.

Another topic, not less important than the others, remains to be considered, and it concerns the measure of practical holiness after which we are required to strive.

HOW HOLY OUGHT WE TO BE?

What attainments should be ours? There have been theories, concerning spiritual attainment in our time, which, while the end was altogether worthy, have been lamentable failures. When any would bring holiness down from what holiness is, and, reaching some point, should then say, "I am holy," that is no scriptural sanctification. Sanctification does not consist in lowering the demand. This the late President Finney did, in these words: "The law does not require that we should love God as we might do, had we always improved our time, or had we never sinned. It does not suppose that our powers are in a perfect state. The service required is regulated by our ability." Similarly, President Mahan lowers the demand in saying: "Perfection does not imply that we love God as the saints do in heaven, but merely that we love Him, as far as practicable, with our present powers." Even Mr. Wesley says: "Mistakes and infirmities are not sins. These are, indeed, deviations from the perfect law, and consequently need atonement. Yet they are not properly sins. A person filled with the love of God is still liable to these involuntary transgressions. Such transgressions you may call sins, if you please, I do not." Up to such a standard it may be easy for some to come. But how does such attainment agree with the divine word, "Whatever is not of faith is sin" (Rom. xiv. 23); and with this: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23). Sanctification does not consist

IN DENYING OUR FAILURES.

We are no nearer to practical holiness by seeking after something which is not holiness.

Some who long for holiness say plainly they do not expect or strive for Adamic or angelic perfection, but for something less than these, and so say we, not for either of these do we strive, for these are not the scriptural standard; for the Scripture nowhere says, "Be ye holy as Adam," "or be ye holy as Gabriel," but distinctly and emphatically, "be ye therefore perfect, even as your Father which is in heaven is perfect." The standard of holiness to which God calls us is none other than the holiness of God. Nothing below that can satisfy him. Nothing below that can satisfy anyone who has a true apprehension of the demand of the sanctified condition. We want that high attainment which is according to the Divine mind, and not some inferior attainment, which lets us keep our mistakes and infirmities and involuntary transgressions. We must see all these swept away before we dare to call ourselves holy with the "holiness of the thrice Holy One."

But this is

IMPOSSIBLE OF ATTAINMENT.

No, rather, not yet attained: in the holiest life, as yet, far short of attainment. But because an end is not yet attained there is no necessary inference that it can not be attained. There is the constant demand for high endeavor. The goal of to-day is no place at which we may sit down and congratulate ourselves on our success; it is only the starting point of to-morrow. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and we are" (I. John iii. 1), and "He that spared not His own son, but delivered him up for us all, how shall He not, with Him, also, freely give us all things?" (Rom. viii. 12). He will give us all. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know"—blessed knowledge founded on the unfailing word of God—"we know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure" (I. John iii. 2-3). No other apprehension of the demand is correct save that of the Psalmist: "As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness" (Ps. xvii. 15). Hence, though continually obliged to confess failure, we are not thereby discouraged, for "the battle is

NOT OURS BUT GOD'S"

(2 Chr. xx. 15), and we are "confident of this very thing, that He which hath begun a good work in us, will perform it, until the day of Jesus Christ" (Phil. i. 16). "This is the will of God, even your sanctification," perfect and complete; and "no ught can withstand His will." The standard, which is placed before us, is that of absolute perfection. We will not lower the standard, and we will not deny our failures. These might well discourage us, if it were not for the calling, "unto holiness," the "high calling of God in Christ Jesus." But with this, and with the assurance of needed help, we

must surely "follow after, if that we may apprehend that for which also, we are apprehended of Christ Jesus." And we will ever "press toward the mark" (Phil. iii. 12-14). The sanctified condition, into which grace has introduced us, requires nothing less than absolute holiness of life. As yet, we attain it not; but, in spite of frequent failure, we are not "utterly cast down."

W. E. BLACKSTONE.

MISSIONS.

The Prophetic Conference resolved itself into a general mission meeting at 3 o'clock Sunday at Farwell Hall. A large audience listened to the following address by W. E. Blackstone, of Oak Park:

"Lift up your eyes and look on the fields."—John iv. 35.

Jesus sat by the well. To the east was the little plain of the cornfields. To the west was the multitude, coming forth from the Samaritan city, filled with desire to see the Man of whom the woman had said, "Is not this the Christ?"

To his wondering disciples Jesus said: "Lift up your eyes and look on the fields." It was not the cornfield, from which no harvest would be reaped for four months, but on this company of human beings, with many repentant hearts, that the Lord asked his disciples to look. To these same disciples he also said, "the field is the world." With these two texts before us let our thoughts reach out beyond our immediate surroundings, beyond our State, beyond our Nation, and get one wide sweep of the whole world, with all the teeming millions; and as we bring it up to our minds may the Holy Spirit bring it into our hearts. Let us consider first the

NUMBERS OF MANKIND,

and to aid us in this, this chart has been prepared. See chart on page 204. There are 1,434 squares, each representing 1,000,000 souls, divided as shown according to the prevailing religions: Christian—Protestants, 136; Greek and Oriental, 85; Roman Catholic, 195; total Christians, 416; Jews, 8; Mohammedans, 175; Heathen, 835; total, 1,434.

It is difficult to comprehend such numbers. Into one square we could put Chicago and its suburbs, and have a quarter of it left. New York and its suburbs would go into two squares. From the bottom we could cut off sixty squares, and hardly miss the entire population of

THE UNITED STATES.

An audience of 500 people, if proportionately represented on the chart, would not cover one-sixteenth of the intersection of the white lines, and 10,000 people could, on the same scale, stand in the eye of a fine cambric needle. Now, if this chart was enlarged to three feet by four feet, it would represent the entire number of human beings from the days of Adam to the end of 6,000 years; possibly 180,000,000,000. How insignificant the individual appears in the presence of such multitudes, and how little a part we form of the vast congregation of humanity who are even now traveling with us toward the grave and the judgment? But while the multitudes of earth are almost incomprehensibly great in our sight, they are very small in the sight of the Creator. Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. xl. 15). Possibly we may get some conception of this if we consider how small a space the

RACE WOULD OCCUPY

if all were gathered together. Very few have any proper idea of the area they would require to stand or sit upon. Indeed it has been argued against the literal resurrection, that if all were raised from the dead they would cover the entire earth, and some have even said, "yes, three deep." But this is like many of the foolish assertions against the truth of God's word, all of which vanish into oblivion when candidly considered. The fact is, all the race now living could stand or sit upon 206¼ square miles, or less than six ordinary townships. "I don't believe it," says one. Well, let us compute it. The figures will not lie. An average sitting is 18 by 30 inches, or 540 inches, nearly four square feet. The latest estimated population of the world is 1,437,000,000. This multiplied by four equals 5,748,000,000 square feet. Divide by 27,878,400 square feet in a square mile, the result is 206¼ square miles, a surface 10 by 21 miles, or a circle 16¼ miles in diameter. The little Isle of Man would accommodate them all and have room to spare. They could all stand in the city of Philadelphia. How easily they can all be gathered before the Son of man, where He sits in the throne of His glory, (Mat. xxv. 31-32). From Mount Tabor He could

VIEW THEM ALL

in the little plain of Esdraelon and surrounding hillsides, or they could be easily marshalled on the plain of Sharon. Again all the population of the earth for 6,000 years from Adam could stand on the Island of Tasmania, and have room to spare. "Prove that," says one, "I can't believe it." Well, suppose we average each generation at forty years; this gives 150 generations in 6,000 years. Suppose each generation to have 1,200,000,000 souls. This is doubtless far too large on estimate, as the race began with two in Adam's generation, and there were

only eight in Noah's time, but we want to make the estimate very liberal. Multiply 1,200,000,000 by 150; the result is 180,000,000,000; four square feet to each equal 720,000,000,000 square feet; divide by 27,878,400 square feet in a square mile, and we have 25,826 square miles. Tasmania has 26,215 square miles, and Hayti 28,000. So we see either isle would have room to spare. Oh, skeptic! remember that God will sometime gather all the dead (who have not had part in the first resurrection) before the great white throne. What a mighty gathering that will be, and yet the human eye, looking from one of the foothills of the Rockies, could measure the whole multitude on Colorado's plains. God grant that when we see them there may be

NO BLOOD REQUIRED

at our hands (Ezek. iii. 18). This mass of humanity is distributed upon the earth according to the prevailing religions, as shown by the map.

(An immense map of the world, in two hemispheres, expressly prepared in colors to show the religions, having the mission stations in gilt, so as to be easily distinguished by a large audience, was used for this purpose.) The pagans and heathen, in black, are seen to be in Africa, India, China, Japan, Australia, some islands, and a mixture of natives in America and Siberia. The Mohammedans, in green, are principally in India, Persia, Turkey, Arabia, North Africa, and some islands. The Jews are sown like seed through a sieve, among all nations (Amos. ix. 9). The Catholics, in scarlet, are in Europe, Mexico, and South America, and scattered in many nations. The Greek and Oriental Christians, shown in brown, in Russia, Siberia, Turkey, and Abyssinia. The Protestants, in yellow, are found in Great Britain, part of Europe, United States, Australia, Madagascar, and many islands.

It was into these masses that the Lord Jesus gave command to His disciples, Go ye and preach the gospel. It was His last command, and

SHOULD BE TREASURED

as dearly as the last words of our departing friends, and obeyed in sincere reverence to our ascended Lord and Savior. The early disciples did obey, and went everywhere preaching the word.

But, at the conversion of Constantine the church was deluded into the errror that the kingdom had come on the earth, and a long era of dark ages followed.

The true missionary spirit began to dawn again upon the earth about 100 years ago, and men like Gutzlaff, Morrison, Carey, Duff and Judson soon knocked at the doors of heathenism. But lo, Satan had locked and barred the doors, and so impregnable did the wall of darkness appear to be that one cried out in despair, "Oh, rock, when wilt thou open?" But they toiled on and the church prayed on till the rusty bolts are drawn and the hinges creak as the heavy doors slowly swing, one after another, until all the world is open except the little province of Thibet.

Africa, sealed for two millenniums, is pierced in every direction by explorers, and all opened up to

POSSIBLE EVANGELIZATION.

India already has 125,000 Christians, with gospel light in every part. In China the prudent missionary may go where he will. In Turkey, Persia, Japan, Burmah, Siam, Madagascar, and the islands the work of evangelization moves grandly forward. Even hermit Korea has joined the family of nations, and several missions have already been planted there. Only Thibet, the present home of Buddhism, with the Grand Lama living in the city Lassa, and the subordinate Lamas controlling the country, remains locked against the gospel message. The Moravians have long essayed to enter from the province of Nepaul, in India, where they patiently waited and translated the Bible into the Thibetan language. Again they tried via Cashmere and Bod, on the west. The China Inland Mission has scouted the eastern border through China, but thus far all efforts have been in vain. But, lo! the English Government in India is negotiating for a political mission to enter Thibet, and we thank God, for wherever the English go, the Christian missionary can soon follow. And this last little spot held in the clutches of Satan shall see the great light that is shining among the nations. With such an outlook and such opportunities what should be the

ATTITUDE OF THE CHURCH?

Surely it should be that of enthusiastic endeavor. With the command behind her, Providence leading her, and marvelous success attending all efforts, she should obediently and resolutely prosecute the work her Lord has left her to do. Every member should consecrate self and substance to the proclamation of the gospel.

Bought with His blood, born of His Spirit, filled with His love, and stirred by His presence, oh! how she should obey His command in fidelity and power. The very thought of maternity and fatherhood, the nursing of children, their development, training, and education at home, in Sunday school and church should all be for the object and purpose of making them soldiers of the cross. The preaching of the gospel, all the means of grace, our schools and theological institutes

should have for their sole object the winning of converts and training them as an army to obey our Captain's marching orders. It thrills the soul to think what could be accomplished with such consecration and devotion. But alas! alas! what is the attitude of the church? As a whole, Protestantism is now

WORLD-CONFORMING

and easy living. Even evangelical churches are simply playing at missions. Look at some of the facts. Out of the 6,093 churches in the Presbyterian denomination, North, 2,267, or over one-third, gave nothing for foreign missions in 1885. Of 1,742 Congregational churches in the District of the Interior, embracing thirteen States and Territories, 902 churches, over one-half, gave nothing for foreign missions in 1885. The Methodists, North, make a better showing in this respect, for out of 19,728 churches, thousands of which are in the South among the colored people, only 872 churches report nothing for missions, and 140 of these are mission churches in foreign lands. There is an impropriety in averaging congregations which give nothing, or only a trifle, with those which are giving as the Lord hath prospered; and yet for the sake of comparison we give the following average per member: Presbytrians, North, $1.08; Congregationalists, $1.53; Baptists, North, 54 cents; Methodists, North, including Woman's Society and Bishop Taylor's work, 35 cents; Baptists, South, 7½ cents; Disciples, 7 cents; Protestant Episcopals, 40½ cents. Think of it. Protestants, even evangelical Protestants, are not giving an average of 50 cents each per year for

THE WORLD'S EVANGELIZATION!

Some are doing their best. Many are doing well, but thousands upon thousands are doing nothing. What are the reasons for this spirit of disobedience in the army of the Lord? First of all, we believe that a lack of genuine spiritual life lies at the root of the matter. The cares of the world, the deceitfulness of riches and the lust of other things entering in have choked the Word until it has become unfruitful in multitudes of professedly Christian hearts. Self and substance are not consecrated to the work, and consequently there is little interest in it; indeed, not enough to stimulate the desire for information. They do not care to read the news from the outposts of the Lord's army. Very few missionary periodicals are self-supporting. Most of them have to be subsidized from the

GENERAL COLLECTIONS

of the societies. A notable exception to this is *The Heathen Woman's Friend*, which not only pays it way, but has considerable surplus for the Zevana paper and other publications. Why is this? Simply because it has an interested constituency among the 100,000 women of the W. F. M. S. Why does the secular press need no subsidy? Because the people are interested in the news, the markets, and, alas! even in the sensational stuff printed therein. How it would please the Lord if His disciples were thus interested in the news from His army, in the tidings from the skirmish line, where brave soldiers are meeting Satan's forces in the strongholds of darkness.

2. This want of information about the condition of the heathen and evangelistic work among them leads to an utter neglect of their claims upon us, and we hear it said, "There are heathen enough at home; let us stay here till these are converted," and thus an attitude is assumed which is utterly opposed to the spirit of the gospel and the plainest commands of the Master.

The work of evangelization was to be from Jerusalem out among all nations. The disciples were

TO BE WITNESSES

in Judea, Samaria, and unto the uttermost parts of the earth (Acts i.). Not a word was spoken that they should remain in any place until all were converted. Indeed, there is no Scripture statement that all would be converted. On the contrary, the testimony is directly the opposite.

In Matt. vii. 13 the wide gate, broad way, and many are contrasted to the straight gate, narrow way, and few.

The parable of the sower in Matt. xiii. shows how few are fruitful, and the words in Luke xviii. 8 show how few will be faithful Christians at the last.

The parable of the tares and the teaching of I. Tim. iv., II. Tim. iii., II. Pet. iii. show how evil men and wickedness will increase to the end. The lawlessness of II. Thes. ii. 7, 12, Satan's masterpiece, is only brought to an end by the coming of our Lord. Jesus did not set any such example. He hastened on that he might preach in the other towns and cities also (Mark i. 38, Luke iv. 43). His followers were to go and make disciples of all nations. At the first apostolic council it was declared to be the express purpose of God in this dispensation "to take out of" the nations a people to His name (Acts xv. 13-17). Hence we see that our business is to carry the gospel into all the world with the assurance that it will be the power of God unto salvation, both at home and abroad to the few who will believe. Where should we be if missionaries had stayed at home? Dancing around the Druid fires of our ancestors.

Another most important reason results from the erroneous statements con-

cerning the progress of Christianity and the condition of the world. Very much is said and written about the progress of Christianity. The progress of Christianity is stated to be as follows: 1000, A. D., 50,000,000; 1500, A. D., 100,000,000; 1700, A. D., 155,000,000; 1800, A. D., 200,000,000; 1885, A. D., 416,000,000. These are divided as shown upon the chart, viz: Protestants, 136,000,000; Greeks and Oriental churches, 85,000,000; Roman Catholics, 195,000,000; total, 416,000,000. And it is exultingly claimed that at this ratio of increase all mankind will be Christians in less than 100 years. It is also claimed that the ratio of increase of population under Christian governments is even greater, viz: 1500, A. D., 100,000,000; 1700, A. D., 155,000,000; 1830, A. D., 387,788,000; 1876, A. D., 685,459, 411; the latter being divided as follows: Roman Catholic governments, 181,000,000; Greek Church governments, 96,000,000; Protestant governments, 408,000,000. At the same rate of progress all would be under

CHRISTIAN GOVERNMENTS

in less than fifty years more. These figures are so enchanting that we hear much about Christians "capturing a planet" and "bringing the world to Christ," and often the "progress" is painted in such glowing colors that the millennium seems to have really dawned upon us, and the mass of the church settles back upon the lees, scarcely thinking it necessary to help push the "car of salvation" that appears to be so grandly rolling on. Progress in art, science, invention, commerce, material wealth, civilization, and refinement are all arrayed to help swell the delusion. We say delusion, for there never was a greater deception than such wholesale figures to represent true Christians and christian influences. It is a miserable opiate lulling the church to sleep in the arms of false security. Let us analyze these figures. We will not begin with the Catholics, who put the church and the Pope in the place of Christ, prohibit the Bible from the people, practice idolatry in the worship of Mary and the saints; a church that was once pure and the mother of us all, but is now recognized as mission ground; nor with the

GREEK AND ORIENTAL

churches permeated with formalism and political power. But let us consider the Protestants about whom we ought to know the most, and upon whose "progress" the greatest stress is laid. Where are these 136,000,000 Protestants? Dr. Dorchester gives the total of Baptists, Congregationalists, Methodists, Moravians, Presbyterians, and New Jerusalemites in all the world in 1880, at 11,530,979; all others in the United States, 1,675,214; add sundry small denominations in Great Britain and Europe, estimated at 2,000,000; Church of England, total estimated population, 21,000,000: Lutherans in the world (see Stall's Year Book), 47,451,136, and we have a total of 83,647,329. Where are the rest to come from? We must put in nominal Christians, as follows, who make no profession of Christ and belong to no church, and yet are counted in to swell the numbers of "evangelical" population: In the United States, 25,000,000; Great Britain, 4,000,000; Germany, 1,000,000; Holland, 2,600,000; Switzerland, 1,557,000; total population of Australia, Van Dieman's Land, and New Zealand, not enumerated above, 2,000,000; Canada, 3,000,000; Madagascar, 2,000,000; and now we must scrape up from somewhere, and not even imagination can tell where, a balance of 11,185,671, to make the total of 136,000,000.

If the number of Protestants be called 160,000,000, as shown on the diagram published by the American Baptist Mission Union, then this balance from nowhere would reach the enormous number of 35,185,671.

Over 108,000,000 of nominal Christians are counted into this mass. Are not such figures deceiving the church into an imagined prosperity? The truth is that, if we reckon one in four of the Church of England population and one in seven of the

LUTHERAN POPULATION

as actual church members, we have a total church membership in all Protestantism of 27,039,526. And when we consider that this includes Universalists, Unitarians, and Swedenborgians, as well as the vast number of those whose Christianity consists only in a name on the church record, shall we not regard 12,500,000 to be a large estimate of the number of Protestant consecrated disciples of the Lord Jesus? What do the other 123,500,000 belong to? Jesus said, "He that is not with me is against me" (Matt. xii. 30). Now let us set over against this 12,500,000 consecrated Protestants, the solemn fact that this world's population is increasing every year about 14,000,000 souls, or more, in two years, than the entire Protestant Church membership in the world!

The portion of the earth's population under Christian governments in 1876 is given as follows: Under Catholic governments, 180,787,905; Greek Church, 96,101,894; Protestants, 408,569,612; total, 685,459,411. And these figures are said to "demonstrate

THE RAPID EXTENSION

of Christian influences and the Christian subjugation of the world." If "Christian subjugation" here means subjugation to Christ, then is it not fair to assume that Christian governments ought to be serving Christ? Mohammedan governments are faithful to Mohammed. Are Christian governments faithful to the King of kings? Let us take the United States for example. First as to population. The census of 1880 gives the total population at 50,145,783, which we find divided as follows: Protestant church members, 8,953,870. Over against this we have the Catholics, 6,174,202; nominals, 35,027,801.

Who are the people serving? It is pretty fair to judge of a nation's fealty by the way it spends its money. Hence we make the following comparison: For the annual support of the gospel, education, and charities—Sixty-five thousand clergymen,* $1,000 each, $65,000,000; public schools, $103,949,528; universities and colleges,† $5,124,189; charities, estimated, $24,426,283; missions, home and foreign, $5,500,000; total, $204,000,000.

Thousands of ministers in the West and South do not receive $200 apiece, and it is

A LITTLE QUESTIONABLE

about including public schools, in many of which the Bible is prohibited; but we wish to make the total liberal and large, and $204,000,000 does seem a grand sum to be annually expended in the service of Christ. But look at the other side.

Our nation spends for liquor, $900,000,000; for tobacco, $600,000,000; luxuries and frivolities, $100,000,000, the latter including $25,000,000 for kid gloves and $5,000,000 for ostrich feathers, making a total of $1,600,000,000. One dollar for Christ to $8 for self and Satan! But let us look at an aggregate for ninety years. Dr. Dorchester gives the total receipts of all foreign missionary societies in the United States since their origin until 1880 at $57,628,946; home missionary societies, $72,676,801; religious publication houses, including Sunday school and tract societies, $109,483,436; support of clergymen and churches for ninety years, $3,154,950,000; total, $3,394,339,183. This is a very great sum, and it might fill us with admiration for the Christian consecration of our nation. But behold the appalling sum on the other side!

Dr. Dorchester, who is corroborated by other

PROMINENT STATISTICIANS,

gives the amount spent in the United States in ninety years for liquor alone at $78,899,943,864, a sum greater by half than the present real and personal value of all land and property of the whole Nation. Oh! what waste, what destruction, what anguish, sin, and misery, what a multitude of hopeless souls, what a throng of widows and orphans, what squandered fortunes, ruined homes and blasted lives are represented by this tremendous sum. Yet the fearful traffic is licensed by our government, and a large portion of its revenue derived therefrom.

Whose is this government, Christ's or Satan's?

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. vi. 16).

Multiply the above totals by three, and we have the approximate expenditure in Protestant nations, or by seven would give us, perhaps, the total expenditure in all "Christian" governments. One is overwhelmed by such

INCOMPREHENSIBLE SUMS.

Christian nations are said to have spent for war in this nineteenth century over $15,000,000,000, and for missions $300,000,000. One dollar for the sword of the Spirit to $50 for the gods of war!

It is in "Christian nations" that we find communism, socialism, and nihilism. Atheistic anarchists are here preaching and practising the diabolical doctrines of lawlessness, and they may be the forerunners of that "lawless one" of 2 Thes. ii. 8-12 The evil influence of so-called Christians in heathen lands is one of the greatest obstacles to missionary work. One ship from a Christian land to the Congo took one missionary and 100,000 gallons of rum. The government of Great Britain, the chief of Christian nations, for "the love of money" monopolizes the opium trade, raises the poppy, manufactures the drug, ships it to China, and at the mouth of the cannon forces it upon that helpless heathen nation. God have mercy on our mother land. If there is one crying evil under heaven this must be it, this total eclipse of national righteousness. Oh, Christian governments, who shall deliver you from the wrath to come. The degree of light is the basis of responsibility. Remember that the

AWFUL DENUNCIATIONS

of Jesus were not against the heathen, but against Israel and her rulers, who had the light but walked not in it. "Ye are of your father, the devil" (John viii. 44). "Ye serpents, ye generation of vipers, how can ye escape the damnation of gehenna" (Mat. xxiii. 33), are his awful words. Rather would I be a kind hearted Brahmin or Confucianist, than a "nominal Christian,"

*Including Catholic priests. See p. 203.

†See American Almanac 1886, p. 46.

rejecting the gospel of the grace of God in a favored Christian land. Of what value, in the sight of heaven, is this nominal Christianity? And of what avail if the whole world should be converted to such a Christianity? This is not to Christ. A secular paper in Japan is said to have lately advocated the adoption of Christianity as a state religion, not for the service of Christ, but in order to be on a better footing with the Western Christian nations. A world conforming, power denying form of godliness may prevail, but not sound doctrine and holiness. For the simple fact is, Christian nations are not serving Christ.

There has come to be a great difference between Christ and Christianity. Christianity is a term which now embraces more than 100,000,000 of Protestants and 250,000,000 of Greeks, Orientals, and Catholics, who profess no change of heart, but simply because they are not Mohammedans or Buddhists, are regarded as servants of Christ. Surely this is Satan's arithmetic. The true Christians of all denominations are a comparatively little handful of witnessing disciples, "holding forth the word of life," in the midst of the world's masses who are plunging on the broad

ROAD TO DESTRUCTION.

"Ah! what a dark picture," says one. Indeed it is, but it's true, for it was painted by Jesus in answer to the question, "Are there few that be saved?" (See Luke xiii. 23-24 and Mat. vii. 13-14.) Ever since sin entered in the garden separation from God, moral darkness and spiritual death have followed. The whole history of the race has been one mighty panorama, showing that "the wages of sin is death." Each dispensation has ended in judgment—Eden in the expulsion, Antediluvian in the flood, Post-diluvian in Sodom, Patriarchal in the Red Sea, Mosaic in the cross and destruction of Jerusalem. So will this Christian dispensation end in the judgment. Fifty-nine centuries, and still it is night! Satan is still deceiving the nations; yea, he is even deceiving the church into a blind confidence that "things are going well" and the world is waxing better. God help us to dispel this delusion. "We know," said the beloved John, "that we are of God, and the whole world lieth in the wicked one" (I. John v. 19, N. V.), lieth like a child asleep in the

ARMS OF SATAN.

Oh! beloved, ye Christians, beware! beware lest ye sleep also (I. Thes. v. 6). Awake! awake! and gaze upon the multitudes of those who are in the gall of bitterness and bonds of iniquity. While Christian missions in 100 years have gained 600,000 converts from Mohammedans and heathens, representing with their families a possible population of 3,000,000, the population of the latter has increased 200,000,000, or about 70 to 1. Think, as you read your Holy Bible, that every chapter, nay every verse, nay every letter, stands for over 230 of the heathen. What a throng of aching hearts one single precious promise would thus represent. It's an awful fact that in these closing years of the nineteenth century 15,000,000, possibly 30,000,000, are serving Christ, while 1,200,000,000 are serving Satan—"children of the devil taken captive at his will." And so it has been in past generations. Every thirty-three years a new host floods the road to darkness. Ah, you say this is discouraging! So it is in the false assumption that all living are to be converted in this dispensation. How long; how long at this rate shall we be in "bringing the world to Christ?"

Beloved! We are not bringing the world to Christ. We were not told to do it. What we are doing, what we were told to do, is to

TAKE THE GOSPEL

to the world. And God by His blessed Spirit is taking out of the nations "a people for His name" (Acts xv. 14).

Is there then no hope? Ah, yes, indeed. Through this red sea of sin, sorrow, and darkness, in the fullness of faith and hope, we see the coming kingdom. There is to be an era of peace and holiness. "The earth shall be full of the knowledge of the Lord as the waters cover the sea." "Behold a king shall reign in righteousness." Jesus said: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." God lifted the curtain to that grand old prophet Daniel, and let him see the great, beastly empires of earth, with all their destroying power, wearing out the saints of the Most High. But thanks be to God, He let him see farther on, until "the judgment shall sit and the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."

But notice; they do not possess the kingdom until after the judgment. It is not in this dispensation, but in that which is coming.

JESUS AND THE APOSTLE

make a plain distinction between this eon and that which is coming. (See Mat. xii. 32, Luke xx. 34-35, Eph. i. 21). The present is called an "evil eon, (Gal. i. 4), and we are not to be conformed to it (Rom. xii. 2), nor love it (II. Tim. iv. 10). The wisdom of this eon, the princes of this eon and the god of this eon are all evil (see I. Cor. ii. 6-8, 2 Cor. iv. 4). It is the power and

glory of the coming eon which we are to seek (see Heb. vi. 5, and Tit. ii. 12-13).

This word eon, in the Greek, is a measure of time just as distinct as a century, though, unlike centuries, eons are not of equal duration. Each eon has an end (see Mat. xiii., 39-40-49, Mat. xxiv. 3), and as another follows, it must have a beginning. It is best rendered dispensation, as the word age has become too indefinite, although originally derived from eon. We believe there is no key to Scripture more potent than this. There have been many eons in the past (Eph. iii. 9, Gr., and Col. i. 26), and there are to be many in the future (Eph. ii. 7). Jesus is the King of the eons (1 Tim. 17, Gr.), and they are all arranged according to a plan (Eph. iii. 11, Gr.). Several of these eons, possibly seven, compose a great eon, so that we have eons of eons (Gal. i. 5, Phil. iv. 20, N. V. Marg), like the week of weeks. The subject is enchanting, and opens up to us these great

MEASURES OF TIME

as the hours of eternity. But we only touch upon it to show how clearly the Scriptures distinguish these dispensations, both past and future. Throughout them God is working out a great plan of salvation, and though only a small portion of the race have been His servants, He has surely accomplished His plan in the past dispensations, and He is also accomplishing it in this present "evil" dispensation, though there be but few that are saved. Let us then reverently enquire what is God's plan or purpose in this dispensation? If we can discover this our hope will be brightened just in proportion as we see how nearly the purpose is accomplished. We answer then, in the words of Jesus Himself, "This gospel of the kingdom shall be preached in all the world for a witness to all nations; then shall the end come." (Matt. xxiv., 14.)

This world is to be evangelized. All nations are to hear the good news of the coming kingdom, and while men proclaim it God, by it, gathers the bride for His Son. He selects out from all who hear the gospel such as believe, who by His spirit are born from above, justified and sanctified, and are cleaned with the washing of the water of the word, that Jesus may present them to himself, as his bride, a glorious church

WITHOUT SPOT, WRINKLE,

or any such thing (Eph v. 25-32; 1 Thes. iv. 16-18; Rev. xxi. 9-27). To be a member of this bride of Christ; to be joined to Him in holy wedlock, and to reign with Him over His kingdom, is the very pinnacle of human exaltation. It is throughout the eons to come God's unparalleled object lesson to the universe of the exceeding riches of His grace (II Cor. xi. 2; Rom. viii. 17; I Cor. vi. 3; 2 Tim. ii. 12; Eph. ii. 7). Now whatever salvation God may have for the heathen by the law of conscience, as stated in Rom. ii. 14-15, none of them can become members of this body or bride of Christ without hearing the gospel. This is clearly stated in Rom. x. 14. "How shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? Let none excuse their remissness by imagining that God will whitewash the heathen into this body of Christ. Nay! Nay! Nothing will avail but regeneration by the Holy Spirit, (John, iii. 5), a new creature in Christ Jesus, (Gal. vi. 5, Tit. iii. 5). It is God's plan that we shall preach the gospel to them as a witness. Then shall the end come—the end of the dispensation, or eon, about which the disciples had asked in verse 3. The end of this "evil eon," the end of the overflowing of sin and sorrow and the end of Satan's dominion. God hasten it, and He will if we are obedient, for we can hasten it if we will. (See II. Pet., iii. 12, margin). He will cut it short in righteousness. What is a witness? The original word signifies testimony, and it is so translated in the new version. This testimony, then, is the Word of God and the testimony of the believer, or, in other words, the open Bible and the preacher or proclaimer. Go! said Jesus, "ye shall be witnesses unto the uttermost parts of the earth." To take the gospel to all nations is the business He has given the church. Oh! if we could only realize this, what an inspiration it would be to our zeal and hopes. For it is not

A HOPELESS TASK,

like an attempt to convert all the people in a single city, but it is something we can accomplish. We can translate the Bible into the mother tongue of every tribe, and we can give them the living preacher, and then, oh, joy of joys! He hath said it, the end shall come! Our Lord shall appear, and Satan, rising in the might of his power, and putting forth his masterpiece, the Lawless One shall be paralyzed, bound, and cast into the pit, that he may not deceive the nations, and the multitudes of earth shall turn to seek after God (II Thes. ii. 8; Rev. xx. 2; Acts xv. 16, 17). What a blessing to hasten such an end as this.

Now let us see how great things God hath accomplished even with the feeble efforts that hath been put forth. First, we notice that the Protestant courses of evangelization are in the United States and part of Europe. In these there are now organized eighty-seven missionary societies, with

5,835 male and female missionaries and 29,091 native preachers and helpers. The Bible

HAS BEEN TRANSLATED

into 287 languages and dialects, and two of these, the Wenli of China and the Arabic, can each be read by 100,000,000 of people, and altogether these languages comprise the speech of nine-tenths of the inhabitants of the world. And now we turn to the map again to show to what a wide extent the mission stations have been planted throughout the world. [Here the large map was used, upon which the mission stations of all societies are shown in bright gilt spots.] The Russo-Greek Church does give give the Bible to the people, and a Bible society exists in St. Petersburg and there is considerable active evangelistic work in Russian countries. In these we have no mission stations. But in Catholic countries, where the Bible is prohibited by the apostate church, we have many mission stations, as also in Mohammedan and heathen lands.

The stations shown are only the central or principal ones, and in many cases several societies have missions at the same stations. Around these there are large numbers of out-stations, as, for instance, around the one Presbyterian station of Tamsui, in Formosa, there are thirty-four out-stations, and aronnd the five Methodist stations in the Foo Choo district, in China, there are forty-five out-stations.

THE AMERICAN BOARD

in 1885 had eighty-three stations and 826 out-stations. If all these out-stations were put on the map it would indeed make a blaze of light. Again, to this must be added the journeyings of missionaries and colporteurs, like Sir Henry Lansdell in Siberia and Central Asia, and Cameron, the Livingstone of China, and especially those avant couriers, the Bible Society agents, who have threaded back and forth through the distant fields of the unevangelized, distributing the Word to the people in their own tongue. It would be impossible to show these journeys on the map distinctly, as in some countries it would be an indistinguishable maze.

But how hopeful we ought to be as we thus look upon the present state of the world's evangelization. Again, consider for a moment the helpful agencies of our day. The Postal Union and the avenues of commerce have covered the seas and the continents with highways for transportation and communication. The spread of the Anglo-Saxon race and of the English language are marvelous providences to help forward the work.

In short, only let us substitute the Scriptural idea of the world's evangelization in place of the papal idea of its conversion, and we join hands with the most

SANGUINE OPTIMIST

in hearty thanksgiving for the heaven-ordained helpful agencies now at our command. And just here we note that in all the range of evangelizing forces we know of none so hopeful as the present organized work of women. Beginning in the gentleness and weakness which usually characterizes God's great undertakings, it has spread from heart to heart until 100,000 praying women in the Methodist church alone, and over 200,000 in other churches are now banded together for the work of proclaiming the gospel. It is a grand fulfillment of the Psalmist's prophecy, "The Lord giveth the word. The women that publish the tidings are a great host." (Ps. lxviii, 11-12, N. V). And the most hopeful feature lies in the fact that these women, meeting from month to month in their little circles, are not only praying, but are systematically studying the whole subject of missions and mission fields. There is many a mother, despite her busy cares, who knows far more of Japan, China, and Africa than her good husband, who spends his leisure moments in the daily paper. And this knowledge accounts for the increasing total of

THEIR YEARLY GIFTS,

which in some societies even now excel the regular contributions of the churches to which they belong, and in some have already passed not only the one, but the two million dollar line.

If the husbands and brothers were only thus organized; nay, if even the pastors were all thus interested, what a mighty ground swell of missionary zeal and labor we should see! But, alas! how few pastors hold a monthly missionary prayer-meeting. How few comparatively take their own church missionary periodicals. If but the pastors patronized the missionary literature of their own church societies there would be no deficiency in the publication fund. Can we expect the stream to rise higher than the fountain? Will the flocks follow unless the shepherds lead them?

Oh, that we might have a Pentecostal baptism upon the pulpit and the pew, and that the genuine primitive missionary spirit might enter and possess every disciple's heart. Then should we have

AN EASY TASK

to enter Mongolia, Thibet, Turkestan, Arabia, Tripoli, Central Africa, the Soudan, and the Gallas, Venezuela, Ecquador, the Valley of the Amazon, and the Islands, and to translate the Bible into the remaining languages.

Given 10,000,000 consecrated Christians,

and the whole world could be easily evangelized in twenty years. Think of it! All the millions of the unevangelized might hear the gospel in twelve months if there were only preachers to declare it. Praise God for the increasing interest, and the scores who have obediently gone to the front. But the cry comes from nearly every mission field, "Give us more men and more women." Will we do it? We can if we will. Oh, ye Christian business men! there is no investment that will pay so well as to give yourselves and your substance to Jesus for this work. Heap no longer treasure for yourselves in these last days, but think, plan, and execute, for the proclamation of the gospel. The time is short. What is done must be done quickly, for the night cometh when no man can work. We want men and we want women who can go and bear their own expense, and who will esteem it a privilege thus to do it. The work must and it shall be done. It is the era of

UNIVERSAL MISSIONS.

One grand determined effort is demanded. Duty demands it—obey the marching orders—the last words. Gratitute demands it; Jesus has saved us, shall we save our kindred? The Hindoos are our own blood relation, the other arm of the great Aryan race. Sympathy demands it. All the sorrow and anguish of a Godless, benighted, hopeless, household; multiplied by hundreds of millions, appeals to our hearts in agonizing tones. "Why didn't you come before?" said a poor old Chinese woman to Mrs. Crawford; "My mother would like to have heard of this Jesus, but she is dead." These fellow-beings for whom Christ has died are dying, dying, dying, over sixty every minute. Will there be any blood on our souls when we meet them at the judgment? And now, beloved, while we remember that it is said unto us, "Ye shall be witnesses unto me," it is also said unto Israel, "Ye are my witness," and let us not forget that after God takes away the church (Acts xv.) He will build again the tabernacle of David, which is fallen down, that the residue of men may seek after the Lord. Therefore it may be converted Israel who shall complete the witness, to all the nations, of the coming kingdom. Hence we have no event to stand, as a sign, between us and the coming of the Lord. We are to live with

OUR LOINS GIRDED

and our lights burning like unto men that wait for their Lord. For the Son of man cometh at an hour when ye think not. Herein lies the grandest incentive to be minute-men for Jesus. There are to be three great gatherings of mankind, in one of which every mortal shall appear before God.

The first is when the saints, both those who sleep and those who wake, shall be caught up together to meet the Lord in the air. (I. Thes. iv.) The second is when Jesus has come down to earth, and, with saints, shall sit in the throne of His glory, and before Him shall be gathered all the nations. (Matt. xxv.) The third is when all the dead are gathered before the great white throne. (Rev. xx.) Beloved, in which of these gatherings shall you and I assemble? Heed the admonition of Jesus against the cares of this life. Watch at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

DIAGRAM

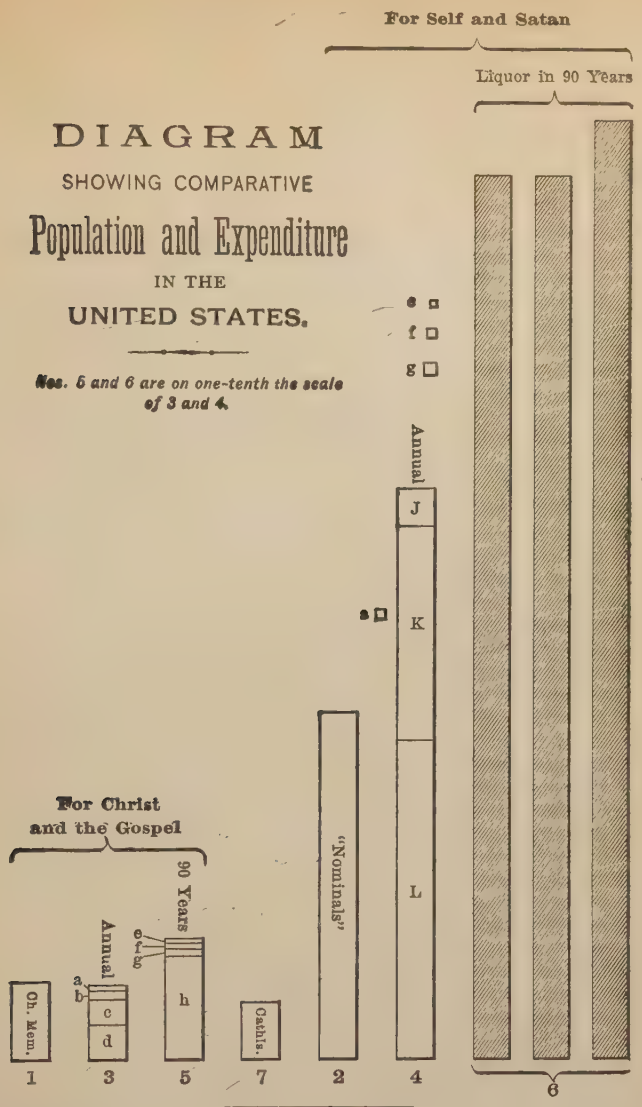
SHOWING COMPARATIVE

Population and Expenditure

IN THE

UNITED STATES.

Nos. 5 and 6 are on one-tenth the scale of 3 and 4.



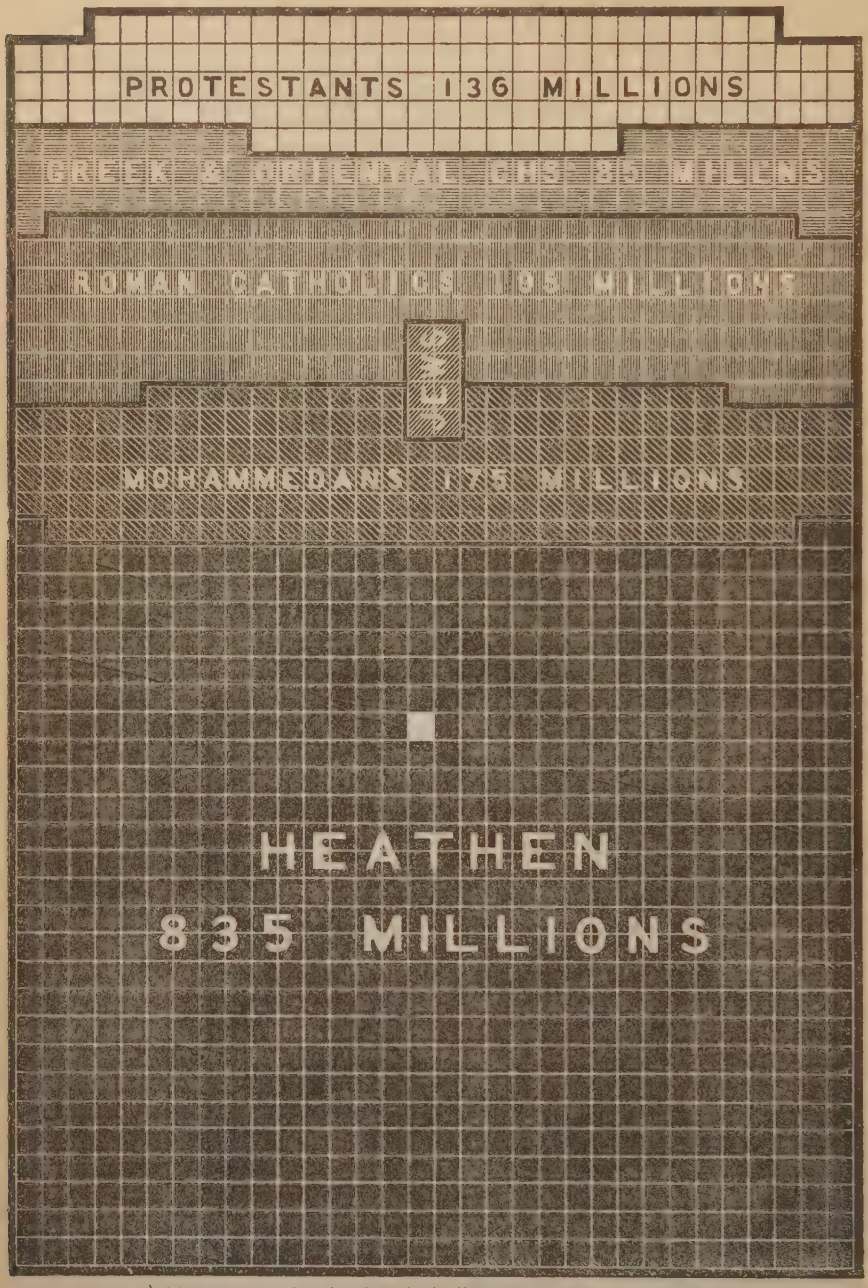
1—Protestant Church members	8,953,870
3—Annual expenditure for:	
(a) Home and Foreign Missions	5,500,000
(b) Charities	24,426,283
(c) Clergymen, 65,000 at $1,000	65,000,000
(d) Public schools, universities, and colleges	109,073,717
Total	204,000,000
5—Expenditure in 90 years for:	
(e) Foreign mission societies since their organization	57,628,946
(f) Home mission societies since their organization	72,276,801
(g) Religious publication houses	109,433,436
(h) Clergymen and churches, $1,000 each per year	3,154,950,000
Total	3,394,339,183
2—"Nominals"	35,027,801
7—Catholics	6,174,202
4—Annual expenditure for:	
(J) Luxuries and frivolities	100,000,000
(K) Tobacco	600,000,000
(L) Liquors	900,000,000
Total	1,600,000,000
6—Liquor alone in 90 years (see Liquor Problem by Dr. Dorchester)	78,899,943,864

DIAGRAM EXHIBITING THE

ACTUAL AND RELATIVE NUMBER OF MANKIND

CLASSIFIED ACCORDING TO THEIR RELIGION.

Each square represents 1,000,000 souls.



The one white square in the black indicates converts from Heathenism.

In 100 years the Heathen and Mohammedan population has increased 200,000,000.

PROFESSOR J. G. PRINCELL.

WAITING, WATCHING, WORKING.

The remarks of Professor J. G. Princell, of Chicago, until lately President of the Swedish-American Ausgari College at Knoxville, Ill., formed the last of Saturday afternoon's exercises. Professor Princell's remarks were extemporaneous, and he occupied but thirty-five minutes in speaking upon the subject, "Waiting, Watching, Working." The address, somewhat abbreviated, is as follows:

Several parables, as well as direct teaching of our Lord, inculate the lessons which the three words of my subject are intended to suggest. Thus He says in Luke xii. 3-37: "Let your loins be girded about, and your lights burning; and be ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching."

And the parable in Luke xix., 11-27, about the ten servants and the ten pounds, with the ringing command, "Occupy till I come," teaches plainly that the Lord's disciples should be waiting for and expecting His return; that they should be watching and eagerly looking out for His coming, and that in the meanwhile they should faithfully serve Him, making good use of the gifts, the powers, the position afforded them by Him. Other words and other parables of His bring out the same thoughts which, in terms a little differing from those of my subject, may be thus expressed:

1. Patient waiting, or the exercising of that attitude of mind by which a person stays or rests in expectation of something, here of the literal, personal, bodily, visible coming again of Jesus Christ, who

WAS ONCE ON THIS EARTH,

lived, taught, worked miracles, was despised, rejected, crucified by His enemies, died but rose alive from the grave and from or out of the midst of the dead, and then ascended into heaven. We should thus be expecting that he will return to this earth again for great, glorious, and, on the whole, most beneficial purposes.

2. Eager looking for that Christ's return—i. e., we should be in such a state of mind as continually to be attentive to or observant of any indications of His coming, earnestly desiring and always ready for that great event; watching being opposed to inattention and indifference, watchfulness opposed to sleepiness or carelessness.

3. Faithful service in the meantime, or between the present moment and the actual coming of the Lord, i. e., we should be earnestly, joyfully, obediently engaged in some effort for Him, be it by teaching, testifying, giving, sacrificing, suffering, using mind, hands, feet, whatever we have and whatever we can for His honor and for making Him and His will known among men for their welfare.

All this, I apprehend, is embraced in waiting, watching, and working for our dear Savior. Of course more or less of this has been presented in different forms and in different connection by several or all of the speakers on prophetic subjects, especially those who have pointed out the direct practical bearings of these subjects on Christian life and work. But it may not be amiss to try to bring together under one view what belongs practically to these parts of the great prophetic field.

I will begin by calling attention to the waiting. Having hinted at what waiting is, and the word "wait," for which there are several different words, more or less strong, in the Hebrew and the Greek is used in the Bible in no more different or peculiar sense than it is

USED IN COMMON LANGUAGE

or everyday speech, as we say "waiting for rain," "waiting for snow," "waiting for a friend," "waiting for this or that change," etc. Now, having hinted at what waiting is, I will ask, what, according to the Bible, are we thus to wait for?

We are not to wait for death. There is not in the New Testament a single exhortation to wait for or be looking for death. On the contrary, death is always regarded as an enemy, as one that will be destroyed after Christ has come. True, death can not harm the true believer in Christ; still he is a separator, a destroyer, a severer of the most tender ties. Christ is a uniter of what properly belongs together. Some writers exalt death; the Biblical writers exult over death: "O death, where is thy victory? O death, where is thy sting? * * * Thanks be to God which giveth us the victory through our Lord Jesus Christ." There is nothing inspiring about death; death is indeed an expiration, not an inspiration. Dr. Waldenstrom, the great leader in the free church movement in Sweden at present, related once at a large public meeting a little story about one of his children. "Mama," said a bright little boy of 5 or 6 summers, "when will Jesus come to earth again?" "I do not know, my child," answered the mother. "Does the catechism say when Jesus will come?" "No, it does not." "Does papa know when Jesus will come?" "No, he can not know that, for the Bible does not say when Jesus will come." "Does it not stand in the Bible? But does not the Bible say He may come any time?" "Yes,

my darling, the Bible says He may come any time." "Well, then, mother, I wish Jesus would come while we all are living, for then I and you and papa and my brothers and sisters would not have to die." In relating this story the good and learned Doctor added: "That was an apostolic way of thinking."

AGAIN, WE ARE NOT TO WAIT

for the conversion of the whole world to Christ, nor even for the general preaching of the gospel in all the world before Christ comes. This idea, which is quite generally entertained, is based on an erroneous view of Matt. xxiv. 14, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Most surely this shall happen, but Christ will come before the end comes, as is clearly proved by I. Cor. xv. 23-28: "Each in his own order: Christ the first fruits; then they that are Christ's at His coming. Then cometh the end, when He shall deliver up the kingdom to God, even the Father. * * * But He must reign until He hath put all His enemies under His feet." Then, and not before then, will "the end" come. By that time, indeed, "the gospel of the kingdom" shall have been reached in the whole world. By that time shall have been fulfilled the great commission: "Go ye and make disciples of all nations." By that time the great promise to Abraham shall have become a literal fact: "In thy seed shall all the nations of the earth be blessed." These and all similar promises and declarations of God shall most truly be accomplished; but the loving parting promise of Christ to His sorrowing disciples will precede and ante-date them all in fulfillment: "I come again, and will receive you unto myself."

Then, again, we are not to wait for great upheavals or catastrophes in nature, extraordinary signs and wonders in the heavens, in sun, moon, and stars, nor for unusually calamitous occurrences on earth. Though such things are predicted in the wonderful Word, and though they will without doubt and without fail come to pass, they will not precede the coming of the Lord for the purpose of gathering and taking unto Himself His own people

FOR THEIR PROTECTION

and eternal security. Hear the Word of the Lord about this. In Isaiah xxvi., after the Lord has spoken of the resurrection of the dead of His people, He says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment until the indignation be overpast. For, behold, the Lord cometh forth out of His place to punish the inhabitants of the earth for their iniquity." Of this escape of God's people before a single one of those predicted blows at this old creation is struck, both Christ (in Luke xxi., 36) and Paul (in I. Thess., iv. 16-17) testify.

Further, we are not to wait for the general gathering of Israel into their own land, Canaan, and their establishing a kingdom there. No doubt that will happen; it is absolutely foretold in the sacred Scriptures. In a measure this event may be even now in these days beginning, but no general fulfillment of the prophecies in this regard may be expected before Jesus Himself shall have come and removed His people of the present age or dispensation, and, after that, shall commence to deal with that ancient people of God which once rejected Him.

Then, again, we are not to wait for the fall of the Turkish or Mohammedan power, nor for the reconstruction of the old Roman Empire, nor in fact for any great political change. It is true that there will be, very likely in the near future, great political changes on the map of the world, especially in the old, historic world. But at least the main part of these changes or revolutions belongs to a time subsequent to the coming of the Christ Himself. This is plain from the connection of the great historic latter-day pictures in the book of Revelation.

Again, we are not to wait for the rise of the Antichrist, with his lying words and wonders.

THAT STRANGE, FEARFUL PERSONAGE,

the very man of sin, will not dare to raise his head as long as "the anointing of the Holy One" is here, according to I. John ii. 18-22, for through this anointing the true believers "know all things" concerning that execrable individual, and would, if he dared to turn the electric light of God's truth on him, disclosing him to the horrified gaze of mankind, causing him to hide himself for shame. The Christ of God must, therefore, first come and take to Himself His anointed ones before that Antichrist of the devil will show himself.

Finally, we are not to wait for that great and general apostacy spoken of by Christ and Paul (Matt. xxiv., 2 Thess. ii.), nor for that fearful persecution and that dire tribulation which especially Jeremiah, Daniel, our Lord Himself, and John have pictured in such red colors. There will come "a time of trouble" unparalleled in all history and every age, affecting at first Israel, but gradually all who then may yet be holding on to faith in the true, personal God, and in Jesus of Nazareth as the only true Christ. But the true church of Christ, especially that part of it living on earth at the

time of Christ's coming, has the particular promise of being exempt from those awful calamities; it has the promise of escape from all these things by being previously "caught up in the clouds to meet the Lord in the air;" it is to be "kept from [or out of that is spared] the hour of trial;" it is to have "rest, not tribulation, at the revelation of the Lord Jesus from heaven with the angels of His power." If it were otherwise; if we, believers now living on this earth, have to expect a general apostacy and a terrible tribulation, unlike anything that has ever hitherto befallen the people of God; if we were to await any such dreadful things before the coming of our Lord in person, how could we, or how can we "comfort one another" with the words, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and

WITH THE TRUMP OF GOD?"

Should we not rather wish to fall asleep, to die, before that terrible event comes to pass, so that we thus might be spared from coming into that fearful whirlpool of possible disasters to ourselves and others?" Oh, it is this dreadful misapprehension, yea, this frightful misrepresentation of the Lord's coming that has so sadly put that glorious event aside and in the shade, in the feelings, thoughts, and beliefs of thousands of dear Christians. Thus represented to them, they dread and can not love their Lord's coming; they prefer to die before that happens; and so, naturally enough, they have put death in the place of the Lord, and have toned down and watered that real personal coming into a sentimentally sweet, vapory, spiritual coming—just as if He had ever been spiritually away or broken His own dear promise: "Lo, I am with you alway." No, no, dear Lord, Thou hast never left; no, never forsaken us. We will not, we dare not accuse Thee of having, even for a single moment, broken Thy parting pledge. We cling to that; and we cling, also, to that other oft-repeated parting pledge of Thine: "I will come again and receive you unto Myself. Yea, I come quickly." And we send the answer back to heaven: "Amen. Come Lord Jesus."

Thus, then, we see what or rather whom we are to wait for; it is our Lord and Savior Jesus Christ, the Bridegroom of our souls, our heavenly Elder Brother, our dearest friend, the benefactor of the whole world, the rightful king of all the earth, the remover of all wrong, sin and misery, the great restorer of all creation to ideal order, beauty and loveliness. It is He Himself whom we are to await every day and night, and expect to come at any moment. He whose coming, at its first stage, will not be with outward pomp and manifestation, visible to the whole world; but silently as a thief comes, He will come to catch up His people, snatching them away from coming disasters and judgments; after that "every eye shall see Him."

NOT NECESSARILY AT ONCE,

but some at one time, some at another, some in one place, some in another. (Several Bible passages were here read, showing how the Scriptures speak of the waiting under consideration; such passages were I. Thess., i. 9, 10; I. Cor., i. 7; Rom., viii. 19, 23, 25; Phil., iii. 20; Heb. ix., 28. The revised version was quoted throughout.)

Truly, there is a rich, beautiful benediction on all true waiters for the Lord: "Blessed are all they that wait for Him."—(Is., xxx. 18.)

Some of the most important conditions or requisites of true waiting are: 1. Knowledge of and living personal faith in Jesus Christ. 2. Knowledge of and real faith in what He and His accredited witnesses have said concerning His return. 3. Desire and hope for this His return. 4. Intense love of Christ as a personal Saviour and Friend. 5. Freedom from entanglement with the world: its evil ways, thoughts, societies, its dishonest business, its selfish pharasaical Laodicean religion, its corrupt politics. Or many, even professed believers, would be greatly surprised if their Lord should now, immediately appear.

"If He cometh to-day, your Lord and your God,
Would gladness or anguish o'erwheim you."

Among the reasons for waiting for the coming of Jesus, the following may be urged: 1. His own word, and the words of His inspired witnesses declare that He will surely come again. 2. What He has done for the world, and for each one of us personally, all this will ripen into its full, perfect, everlasting fruit, only when He comes again. 3. His love for us, and our love for Him; it is good for us that He is with us where we live, and as long as we live, but it will be better for us to be with Him where He lives, and as long as He lives, that is always. 4. What He will do for us and the whole world when He comes back; what an inheritance "the heirs of God and joint-heirs of Jesus Christ" will then receive and take possession of! What bettering of all conditions, of all classes, of everything social, religious, political, material in all creation there will then be! The good time which prophets have foretold, and of which poets have sung, will, indeed, then come.

WATCHING.

As regards watching for the Lord, it may be defined as that eager looking for or fre-

quently (not to say continual) thinking about our Lord's return, by which state of mind we are constantly attentive to the notice of any indications of His coming. There is in general no great difference between waiting and watching; yet in particular there is some quite distinct difference. Watching is the stronger of the two terms; watching is more intense than waiting. We may be waiting for a friend, yet not be watching for him. We are not only to wait for Jesus, we are to watch for Him.

Watching is the very "watch-word" of the Bible in regard to all the truths concerning our Lord's coming. Our blessed Master did constantly urge His disciples to watch; particularly with reference to His return. Seven times the word occurs in His discourse about the last things. (The following passages were quoted and commented upon: Luke xxi., 3-6; Mark xiii., 33-35 37; Matt. xxiv: 42, 43; xxv., 13; I. Thess. v. 6, 10; Rev. iii., 3; xvi-15). It is remarkable to note, as lexicographers tell us, that the original Greek word used in most of these passages is one that occurs nowhere in all extant Greek literature outside of the New Testament and the Septuagint translation of the Old Testament. It is *gregoreo*, I watch, from a word meaning to awaken. From it is derived the strictly Christian proper name Gregorius or Gregory, one who watches, a watcher. We should, therefore, be awake, be on the alert, be looking out for the coming of our Lord.

Why? 1. Because we have so much to watch over, we have so many valuable things, the grace and peace of God, the word of God, "precious and exceeding great promises," title deeds of our inheritance, the spirit of God as "an earnest of our inheritance." A watchman over coffers full of gold, or jewels, or other valuables, will be more likely and careful to watch, well armed, than a tramp will be over an empty old bag. 2. Because we are sojourners and pilgrims through a strange land, full of enemies and various dangers, such as worldliness, formalism, love of ease, proneness to run down, get low or cold in spiritual life, or, on the other hand, fanaticism, religious egotism and the like. Nothing will so much help us to be sober, to watch and pray as having our Lord's near appearance before our eyes, revolving it with all its consequences constantly in our minds.

As an incentive to and aid in watching comes naturally earnest, faithful

WORKING

for the Master. "Trade ye herewith till I come." "Glory and honor and peace to every man that worketh good." "Give diligence to present thyself approved unto God, a workman that needeth not be ashamed." These are ringing, significant words, like trumpet calls. True, earnest, unselfish, self-sacrificing, spiritual, Christian work is needed everywhere—within us, near us, around us, and away beyond our horizon—individual and united work, work in thousand different ways, work by the learned, the talented, the rich, the old, the young, the poor, the unlearned; work till the Master comes. But how can active Christian work agree with eager watching and longing for Christ's speedy coming? Very well. There is the same connection between waiting and watching for the Lord's return on one hand, and working for the saving of the lost or for any other direct Christian object on the other hand, as there is generally between faith and works. It is certain, and has been demonstrated innumerable times, that where there is the greatest faith the most implicit, childlike, loving faith in God, in Christ, in the Divine Spirit, in God's word, in its commands and promises, there is the greatest, most faithful, most earnest, most joyful, most successful Christian work. And thus it is here. One who most lovingly and hopefully believes in and expects his dear Lord's near advent, that one will be most actively, buoyantly, faithfully and wakefully engaged in some work for his adorable Master. Because he is awake and watching for the coming of his Lord, he will be the more watchful for souls. Because he believes more of the word of the Lord, he will use it more, teach it more, press it home more on the consciences of sinners. He has the cross of Christ in one hand with which to fish out poor sinners from the mire of the world, and in the other he has the title deeds of a full, undefiled inheritance and of several glittering crowns that the new convert may obtain just as soon as Christ comes, and the sooner He does come the better. The Christian worker who believes in and rightly uses both the advents of Christ, the past and the future, has the true two-edged sword, with which to fight most valiantly the battles of the Lord.

Which think you would be the more encouraging and inspiring to work faithfully on the part of a company of

SERVANTS OF A PRINCE,

if that prince with his servants should stand by a seashore and say to his servants: "Now, I am going away for a while; you go to work and empty that ocean, and save the water (transfer it to other quarters), and when you have done that, then I will come back and reward you." Well, they would go to work and get out a good deal of water, but, oh, the idea of emptying that ocean! How it would overpower them! How they

would find excuses, and discuss methods, and invent machinery, and theorize about the chances of the water finding some underground passage in order to be saved. No wonder if they are saying: "Our Lord delayeth his coming." But on the other hand, suppose the prince says to his servants, "I am going away from you so that you will not see me for a while, but still I'll be with you; my thoughts and my mind will be with you; everything you need I'll supply you with. Now you know that big sea there is unhealthy, and is generally not what it ought to be; you go to work and get out all the water you can, filter it, distill it; it will be put to special use. I am going to turn it into something wonderful, and when I find you have done all that is needed in this respect then I will come back and atttend to the rest of this old stinking ocean, and it is going to be all right by and by."

Now, judge for yourselves, dear friends, which of these different orders would in the inspiring for the servants of the prince to supposed case be the most encouraging and work diligently and enthusiastically? Well, we, all believers in Jesus, are His servants; the ocean is the world of humanity; the water now taken out and filtered and purified for special uses is "the church of the first-born who are enrolled in heaven," and here we are to work till Jesus comes.

The more that are gathered unto Him the sooner will his church be full grown, and He will come and take her home, and the angels will publish the marriage banns, and there will be a "high life" wedding in "high places." Thus, if we love our Lord and His church, we will have the experience of Jacob, who "served seven years for Rachael, and they seemed to him but a few days for the love he had to her."

"My soul crieth out for a jubilee song!
There is joy in my heart, let me praise with my tongue;
For I know though the darkness of Egypt still lowers,
That the time of release is not ages, but hours."

BISHOP MAURICE BALDWIN.

THE POWER OF THIS TRUTH TO STIMULATE THE WORK OF EVANGELIZATION.

My Christian friends, I have been asked to speak on the subject of the bearing of the doctrine of Christ's premillennial coming on the subject of missions, and, I may add, of our daily Christian life. There are many indications, no doubt, of the speedy coming of our Lord and master Jesus Christ, but among the most tangible is this, the awakening interest in the cause of missions. Wherever we see members of the church of Christ we see awakening interest in the great work of missionary labor. Not a hundred years ago there was the utmost apathy and indifference everywhere upon the subject, and many of you are aware of the reception which Carey met with when he preached to the people on his going to India to proclaim the gospel of the grace of God. The subject was met with ridicule, sarcasm, and scorn. It was derided on every hand. But where, I ask, to-day is there any representative of the Church of Christ who will stand up in a public assembly to ridicule the great work of missions? Such an one could not be found. There has been a most tremendous growth upon the subject, and the fact of this great growth is one indication, at least to my mind, of the speedy coming of our Lord.

Let us observe the following facts: Our Lord tells us in the 24th of Matthew, that His gospel was "to be preached in all the world for a witness unto all nations, and then shall the end come." It seems to me clear and definite that the instruction given to us in this passage is that our Lord intends that His gospel is to be preached in every land for a witness.

Now, a hundred and fifty years ago people might have folded their arms and said that that idea of Christ's coming was, to say the least, intensely remote. And what was the state of the whole church at that time? There was great laxity and indifference. And I can say as a member of the Church of England that the growth of that church has been in direct ratio to her advancement of the cause of missions, and I will further say that never was there a time of deeper spiritual life—never was there a time of intenser earnestness than there is to-day, and if we ask what reason may be assigned for this, it is that there has been this increased blessing in the work of advancing the gospel of Jesus Christ. Great missionary societies have arisen. They are constantly developing and expanding in their work, so that to-day there is scarcely to be found a nation not willing, to a greater or less extent, to receive the heralds of the cross. The world is to-day interpenetrated by missions. India, from the mountains of Himalaya to the Cape Comorin is receiving the word of truth, and away into Tartary and Thibet, the Lord Jesus is sending out His messengers, glad precursors of that blessed morning when He shall come to take His bride to be with Himself; to be forever with Him in His presence.

I would state in the next place, that our Lord is further preparing for His advent by stirring up his people so that they have learned this truth, that whilst the whole work must be advanced,—whilst the millions which lie about their own doors must be seen to, yet there is the paramount duty which we cannot divest ourselves of, to spread the gospel "till like a sea of glory it spreads from pole to pole." We see, however, that in this dispensation there are limitations. Christ says (using a Greek word) "this gospel must be preached for a witness." He does not say till every nation is converted. He does not say until every person is brought into direct and positive subjection to His perfect sway. He tells us that it is for a witness, and we are told distinctly that His coming is to gather out from the nations His ecclesia. That gathering is going on to-day.

The subject before me is the power of this truth to encourage and stimulate the church in and to the work of evangelization, and I therefore pass on to state in the next place

that there has often been brought to my mind the objection that so little is apparently done. The enemies of missions have risen and said, Where are the results which we might have anticipated? Where are the nations born in a day? Where are the unconverted millions that are bowing down at His feet to worship and serve him? In answer I would state, the Lord's purposes unfold slowly but surely, and we look forward through the darkness to the brighter morning before us. There was an able paper read this morning upon the Second Coming of Christ as Related to Israel, and I might first add that, amongst the many blessings which are in future store for the world, is this restoration, the conversion of the ancient people of Israel. It is just one of those grand majestic steps, the heighth, and the depth, the length and the breadth of which our finite minds have not yet fully grasped. Sufficient however to say, that the subject was just touched upon, and may be developed this afternoon concerning the effects which flow from the restoration of God's ancient people.

The apostle says. "If their rejection be the reconciling of the world, what shall their acceptation be but life from the dead?" Now does that mean something absolutely figurative? Is it to be related to the domain of metaphor? I do not think so. We find that the rejection of Israel was the preaching of the gospel to us gentiles. The apostle said, "Since you count yourselves unworthy of eternal life, lo, we turn to the gentiles." Well, now we gentiles have been receiving the gospel for so many hundred years, I may say that we have not been as faithful as we should have been, and the apostle distinctly states that there was the fear lest, if God spared not the natural branches, He would not spare the wild olive tree. But we learn from Scripture that there is an end of the church of the first born, that it, the church of the first born, is to be caught up to meet the Lord in the air, and that in this blessed millenial glory which is to follow Israel is to take its place as the great and mighty priestly nation for the advancing of the gospel of God's eternal love.

Now I draw your attention to the fact there is a line of prophecies concerning Israel which, under no mode of interpretation, can be claimed to have been already fulfilled. Take the wondrous prophecy concerning Israel commencing with the sixtieth chapter of Isaiah. No one can say that this has ever as yet met with its fulfillment. In the tenth verse: "And the sons of strangers shall build up thy walls, and their kings shall minister unto them; for in my wrath I smote thee, but in my favor have I had mercy on thee." Twelfth verse: "For the nation and the kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted." There are so many besides these that might be quoted that I would consume too much of your time were I to read them. I may say, however, that they point to the time when Jerusalem shall be the moral center of the earth. It shall be neither London, nor Paris, nor New York, but the kingly glory—the center of God's mighty operations, shall be the Holy City, and Israel being restored and converted shall become the great nation to extend the gospel throughout all quarters of the earth. In the 20th chapter of the same prophet, and at the 26th verse, the sublime language is used, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." The church of the first born having been removed to be at the side of the Heavenly Bridegroom, the millennial glory shall be the great time of missions. It will be the time when the light of the moon shall be as the light of the sun. It will be the time when nations shall be born in a day. It will be the time when Israel's people shall be righteous, and men shall know them as the ministers of God.

Let us note in the next place, that therefore we are to pray that the Lord will speedily come. Then at his coming, living waters shall flow out of Jerusalem for the healing of the people. Therefore it is our duty, our blessed, glorious privilege, to know that Christ is coming, and to cry continually, "Come, Lord Jesus, come quickly" to thy waiting, waiting church.

Now, these truths must have the greatest power upon our Christian life. They are doctrines which must affect us. As some people hold that there is no personal coming, it seems to me to take away the brightest sight that the eye can rest upon. A pleasant thing it is for the eye to see the light, but a pleasanter thing for the soul to look upon Jesus Christ, and to know that our dear Lord is coming, coming soon to take His bride to be forever with Him; and therefore if we believe that Christ is coming, and if, in the second place, we believe that coming to be contingent upon the diffusion of the gospel of Jesus Christ, does it not follow, as a necessary consequence, that those who are permeated with such views will want to do everything that lies in their power to advance the cause of mis-

sions? It is His cause, not ours. We see Christ in struggling missions, we see His glory in the feeblest of them. There is a mistaken idea in this world about what are the great movements. People suppose that when great nations sign declarations of war against other nations that these are the great events, but as I look at it the great events of life are the going forth of groups of missionaries with the gospel in their hands, to proclaim God's love to dying men. The great event waits the work of these men. This gospel must be preached to every nation, and then shall the end come. Then in view of this ought we not—and this seems as practical as the other—to be more ready than we are to lay down our silver and our gold—to consecrate our means to the blessed cause of Jesus Christ, that this work may be accomplished and that the bride may soon look up and say, "Behold he cometh leaping upon the mountains, skipping upon the hills."

The next point I have to speak about is, that in considering the subject of our Lord's coming and its bearing on missions, we can not but notice that the whole subject of revelation is only now being slowly examined into. I do not underrate the labors of earnest men in the past. I am only speaking of the general fact in the case. The book of the Revelation has been practically sealed. Now I do not wonder at the fact. Let us understand that the Scripture clearly points out that Satan is the god of the world. It indicates that Satan has had a great deal to do upon the earth. He caused the failure of our first parents, and this book is the book which tells his doom. It shows him bound, and thrown into the lake of fire. It shows us the fulfillment of the statement of the dear Lord. "I saw Satan as lightning fall from heaven." It shows us the final end, the holy foot of Jesus Christ upon the neck of our great foe, and his being hurled into that bottomless pit, from which he is never to rise. Is it likely that he would promote the study of the book of Revelation? No, it is not likely. It is more likely that he would induce people to consider that it is so dark, so mysterious, so utterly incomprehensible, that the safest, the wisest, and the most judicious course was to leave it absolutely unread; but at the very threshold of the book lies the statement, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand."

Now if we go to the study of the book of Revelation we find that it is just that which the grace of God indicates we should do. In the epistle of Paul to Titus there are three effects noted of the grace of God. One is that it teaches us to deny ungodliness and worldly lusts; secondly, that we should live soberly, righteously, and godly in this present world. The one is the negative, the other the positive, and the third is that we should "look for that blessed hope, the glorious appearing of our great God and Saviour, Jesus Christ." I would say that these three effects ought to be kept together, the negative, denying ungodliness: the positive, living soberly; and thirdly, looking for the blessed coming. Thus we live in hope, however bright the day may be, and however joyous we may be if we are looking for His coming, it makes the day go swifter. The thought that in a moment we may stand face to face with Him, how it helps us to bear the sorrows of this troubled life. To stand amidst the duties of every day and look through the dark and thickening air, and feel that the coming of the Lord draweth swiftly nigh. It is the grace of God within the heart that makes us look up from things temporal to things eternal.

Now, the next point is the statement of the Apostle Paul as to our present position. His language is very remarkable. He says that our commonwealth is where Christ is. If we turn to the Epistle to the Philippians, third chapter, twentieth verse, we find the apostle stating —as it is in the old version—"our conversation is in heaven." Now that word means more than that; it is our commonwealth, our state is in heaven. We are to live there; that is, we do not live there as regards the body. We do not live there as regards things temporal, but the apostle, in his epistle to the Ephesians, tells us that this is our commonwealth, that place where Christ is and from which we expect our Lord to issue; we are to live there. And I would say, how much more nobly would we walk and live if we realized more the pilgrim character of those that are expecting the coming Christ. The sandals then would always be upon our feet, and the staff would ever be in our hands, and our faces would be towards the city of the great King. We would use the things of this world as not abusing them. We would fill the time of our sojourn with happy, joyous service, seeking to improve each moment, that we might advance the glory of our blessed God.

Another point I would draw you attention to is a very remarkable one concerning this subject. That just in proportion as we expect our Lord's coming, and look for that coming, do we grow in divine life. In the third chapter of the second epistle to the Corinthians, eighteenth verse, the apostle

RT. REV. MAURICE BALDWIN, D. D.,
BISHOP OF HURON.

says: "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." Now I gather that however difficult this passage may be, and however many interpretations have been given as to its proper meaning, that it simply teaches us that the view of Christ transfigures us. That just as a man going into the state where people are below him and inferior to him in education, inferior to him in life, and he to go among them and adopt their modes of living and expression, loses his high position by going down to them—he sinks, whereas if we look at Christ, the apostle says, gazing at Him, setting the Lord always before us, from sunrise to sunset, we are changed into His image from glory to glory. There is elevating power in the study of the coming of the Lord. None of us deny for one moment that people have taken up unscriptural ground on the subject. That people have run into wild excess, and have brought the subject in the eyes of many into discredit, but the truth is here. It is before us, and just as we keep Christ before us, and His coming glory do we, ourselves, becomes changed into the likeness of His image, so that if He tarries, and we have fallen asleep, we shall awake satisfied with His likeness. We shall see Him when this corruptible shall have been exchanged for the incorruptible, and this mortal shall be changed into the immortal, and we know not what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is.

Again, I might speak too of the comfort of this doctrine. We are sometimes called to comfort those who mourn, and I think that so often whilst people comfort the mourner with whatever doctrine they have at their command, they fail to see the mode in which the apostle Paul would comfort those that weep the loss of friends. So often people get no further than the language of David when he said, the child could not come to him, but he could go to the child. True, but we go to the house of mourning with the apostle and say, at least we try to say, that there is a strong consolation, that that body which represents the home of a sleeping saint is just laid—perchance for a little while to rest there—perhaps only a day, a week, a month, a year, and then Christ shall come, and the dead in Christ shall rise first. We point them to the fact that the believer's falling asleep is, as it were, momentary; that that body is precious to God. That it has been redeemed as well as the soul. That the Lord knows its resting-place, and that He shall call it forth again, purified, beautified, and made meet for the eternal home. "Comfort one another with these words." Tell them that the night is far spent, and that the day is at hand. In the day of mourning people are told to bear their sorrows, and it is most proper and most true; but there is this further to be said that while we do bear our sorrow, and whilst we mourn, it is not of those who have no hope; that we know it is only for a little while. If I am called to go to the bedside, and afterward to follow to the grave, one who has sunk without hope, what can I say? I say, I know he shall rise, but I know not when; the Lord knoweth. There is a darkness and a gloom, but that darkness and that gloom does not rest on the believer's hope—it is bright. It is "the Lord shall come again."

Two other points, and I conclude. First, the apostle says there is a crown for those that love His appearing. In the second epistle to Timothy, fourth chapter and eighth verse, we read: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing." Have you ever thought that that crown is for all who love His appearing? It is for those who are looking for it. The Greek verb signifies the waiting for His coming. That crown is not spoken of as being given to those who have achieved great results. Not even to those that even the church have thought the most worthy, but to those who love His appearing. To those who through good and evil report have waited, and with the cry, "Come, Lord Jesus, come quickly."

The next thought is with reference to the gifts. In I. Corinthians first chapter and seventh verse is the remarkable statement. The apostle says that they, the Corinthians, come behind in no gift, waiting for the coming of the "Lord Jesus Christ." In other words, that just as they waited they were endowed with the various gifts of the Holy Ghost. Now just as the gospel of Christ is proclaimed with the Holy Ghost is with power and the men who, anterior to Christ's first advent, proclaimed that Christ would come, were men of power. They were the great and mighty of Israel—the men who, like Isaiah and Jeremiah, Ezekiel, Daniel, and the minor prophets, lifted up their voices and said that Messiah cometh. They were men of power, having the gifts of the Holy Ghost. Now, then, we come to our day, and I gather that the apostle's teaching is this: That the men who to-day proclaim the second advent shall have the especial *charisma* which belong to the Church of Christ. That, in other words, the Holy Ghost will endow with special pow-

ers those that boldly, fearlessly, and emphatically make known the hope of the church in the speedy coming of Christ.

Those true servants in Corinth came behind in no gift. I might expatiate onthe subject, but I will only say that these gifts of the Holy Ghost were to dwell in the church, and just as this truth of the second advent is brought forward the servant of Christ may expect power.

In conclusion, there are several subjects on which I might speak, but I will conclude with the following: If the cause of missions be brought before us, let us cease from looking at the subject from the human stand point and rather identify the cause wholly with the personal, living Christ. Second, let us bear in mind the words of Christ, "Pray ye therefore the Lord of the harvest, that he may send forth more laborers into the vineyard." I do think that each day we should pr ay for the cause of missions; we should pray that the faith of those in the work may be stronger, that mightier success may be given them; and let us remember that on their success is dependent the coming of our risen and exalted Lord. Let us, therefore, live very near to our Divine Master, in abiding, holy, blessed union, for "he that abideth in me, and I him, the same bringeth forth much fruit." Christ in me bringeth forth much fruit, and the whole effect of this blessed doctrine is to bring us into closer personal union with Jesus Christ. It is that we may die and He live. Oh, that we shall learn more and more the power of our daily death and His daily life.

In the next place, it will lead us to be more earnest in the reclamation of those that have wandered away. It will make us more in earnest in trying to win the lost and erring souls to the Lord Jesus. It will make us preach with more fervor, more earnestness the gospel of love to sinners. It will make us feel as Frances Ridley Havergal said she felt, that sainted woman who fell asleep so recently, "I try to see my Lord in every person I meet, and I try to minister to every one, that I may minister in every one to my Lord and Master Jesus Christ."

And, dear fellow Christions, let this Lord dwell richly in you. Let Him be the Alpha and He the Omega. Let Him come with many crowns upon His head into your heart, and let Him sit upon the throne, and you lie low at His feet. Let Him speak, and do you obey, and just as you dwell in this attitude you will find His yoke is easy and His burden is light, and you will get faith each day to hasten His blessed coming.

IMPORTANT EXEGETICAL PAPERS.

VOICES OF EUROPEAN PROFESSORS.

NOTE.—The important letters appearing on pages 135 to 138, from old-world professors of the first standing and scholarship, in addition to the one from Professor Godet, of Neuchatel, Switzerland (pages 121-122), were laid before the conference by Dr. West, who had, with much pains, secured and prepared them in translated form for this occasion. A brief note from Professor Luthardt, of Leipzig, expressing his regret at inability to write any communication, and referring to the forthcoming new edition of his work on the "Last Things," was not read. As for these professors, their names are household words with multitudes of our American scholars, and of great authority. Drs. Godet, Delitzsch, and Luthardt are known so well by their great scholarship, piety, and Biblical labors that it is unnecessary to say anything more. Pastor Koch, of Bardewisch, Oldenburg, Saxony, is one of the most powerful critics of the age, and, like Professor Volck, has vigorously defended the early church faith. Both, like many others in Germany, have answered, with effect, the spiritualizing commentaries of Keil and Hengstenberg on the prophets and the Apocalypse. Professor Volck, of the University of Dorpat, Russia, is unsurpassed, as an exegete, to-day, and his name appears as in the list of eminent contributors to Zockler's "Hand Book of Theological Sciences." Among his colleagues are Kurtz, the church historian, and Christiani, both strong Chiliasts. The celebrated Martensen, recently deceased, was of the same university.

REASONS FOR HOLDING THE BIBLE AND PROPHETIC CONFERENCE.

BY GEORGE C. NEEDHAM.

Before the adjournment of this precious meeting I wish to summarize a few of the reasons for its existence:

1. To give prominence to neglected truth. This is simply history repeating itself. God, who is jealous for all portions of His word, compels His servants to give each part its due place. Hence when any doctrine falls into disuse He moves in a single heart, as in the heart of Luther, who gave the needed emphasis to "justification by faith," or He draws together for counsel and action a number of Christians who become a unit in their utterance of a lost or forgotten testimony. Nor will any servant of our Lord escape reproach who persistently determines to rescue from oblivion any or every item of God's complete and revealed will.

It is a universally acknowledged fact that unfulfilled prophecy has, for centuries, been relegated to the theologian's grave. But truth is life and power. It leaps from its sepulchre soon as the stone is rolled away. In every age willing hands are found to do this work; in every century Bible students have come to the front, not shrinking from the stigma put upon them because of their zeal in endeavoring to bring Scripture prophecy out into the open

SUNLIGHT OF CRITICISM

and publicity. Let none, however, be intimidated by scoffs nor be deceived by sophisms. Formerly the cry was raised that prophetic study bred fanaticism; now it is the siren song that materialistic theology is alone attractive, and eschatology is both unpractical and non-essential.

If this be so how singularly unpracticable was our Lord, who gave so much prominence in his teaching to future events, and how short-sighted was the Divine spirit, the author of scripture, who inspired holy men of old to write so largely of things to come. "The testimony of Jesus is the spirit of prophecy." Is it not libelous, irreverent, nay infamous to charge the living God with folly? Does it not, to say the least, betray a heart far removed from fellowship with God in His eternal purposes for any to dare affirm there is anything non-essential in the Bible? The object, then, of the conference has been to make prominent teachings of God's word which have been so greatly neglected; teachings both powerful in motive and practical in every detail of life.

2. Another object of the conference has been to emphasize the true principles of Scripture interpretation. The figurizing theory has made sad havoc of Bible prophecy. Its advocates are compelled to violate their own principle in every case of fulfilled prophecy. Where is the consistency of saying the prophecies concerning our Lord's first advent must be literally interpreted, while those relating to

HIS SECOND ADVENT

are purely metaphorical? In Zech. ix. it is prophesied that our Lord should come meek and lowly, riding upon an ass; but in chapter xiv. it is said He will come again, and His feet shall stand upon the Mount of Olives. The ass, say those who figurize, means an ass, but the Mount of Olives is the broken heart of the penitent sinner, who is now close to Jerusalem, that is the church.

The true principles of interpretation have been made prominent by several speakers throughout the conference, viz.: That where no figure is intended, the word of God is to be interpreted in its plain, literal, and grammatical sense. Hence prophetic truth is to be received, as every other truth, by faith; "with the heart man believeth unto righteousness." The faith which rests on divine testimony concerning any doctrine of the Bible is the same kind of faith which believes in the same Word concerning things to come.

3. Another object the conference had in view was the awakening of Christians from slumber. We are living in an enchanted age, and are passing over Bunyan's enchanted ground. The air is heavy, and the spiritual senses of the King's pilgrims are

ever in danger of stupefaction. We have need to meet together and exhort one another, in view of

THE APPROACHING DAY.

Sleep is for sons of night; "Let us not sleep as do others, but let us watch and be sober." As the hour of our completed salvation draws near "is it not high time to awake out of sleep?" By every consideration, of the heathen abroad and at home; of the present intensity of sin and the philosophical forms of wickedness; of the unregenerate state of our neighbors, our sons and our daughters, our husbands and wives; of the drunken and debauched state of society, and the benumbed and paralyzed condition of Christendom, we appeal to you, to the church of God, to all who name the name of Jesus, to arouse you from slumber. Nay more, our divine Lord Himself appeals to you: "Awake thou that sleepest and arise from among the dead."

4. Again, the conference presents the most majestic of all motives for world-wide evangelism. Both earnestly and powerfully the hope of our Lord's glorious return has been presented. And this present meeting, the final session of the conference, has convened for the purpose of bringing before us the harrowing need of the world, our grave responsibilities in relation to its dark moral condition, and the divine incentive, the stimulating motive for immediate and persistent action. Oh! let not the heathen nations rebuke us as pagan sailors rebuked the renegade prophet: "What meanest thou, O, sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not."

5. This Bible and Prophetic Conference calls attention to the doctrine of "last things" as

A BULWARK

against the skepticism of modern theology. Two hundred years ago old Manton wrote: "All new light is old darkness revived; it is neither new nor light." The gentlemen at Andover feel deeply aggrieved that their smoky and sulphurous match-light of mongrel Ayrian-German rationalism is not readily utilized by those who walk in the undimmed sunlight of divine revelation as it shines in every verse, word, and letter from Gen. i. to Rev. xxii. Brethren, premillenarianism pure and simple forms a breakwater against every advancing tide which would throw upon the clean beach of a God-given theology the jelly-fish theories evolved out of man's erratic consciouness, pride, and self-will.

"Waiting for the Son from heaven" is an antidote against the feverishness of the age, as shown in its excited race after theological novelties.

6. I could furnish you with other weighty reasons why this important conference should be held. But I mention only one more. Thousands of our Lord's dear saints who love His appearing and kingdom, many of whom live in isolated places, are hereby brought into nearer fellowship one with another. How gratifying has been our meeting together, how blessedly helpful to each and all who have for the first time greeted one another within these walls. We have met; we now part; but the warm grasp of the hand, the

TONES OF THE VOICE,

the form and features of brethren hitherto unknown will abide with us in memory and in influence. Our oneness in Christ is made more real and precious because of this present communion.

Let me not, however, be misunderstood. We are no clique or party coterie—no exclusive company of self-admiring Pharisees. Thank God, we can and do say, with tender emotion, "Grace be with all who love our Lord Jesus Christ in sincerity." Our love in the Lord, our fellowship in service, our companionship in tribulation, embrace the friends of Jesus who, though not one with us in prophetic study, are one with us in eternal union, redeemed with the same blood, indwelt by the same spirit, having become heirs together of the grace of life.

Beloved, the brotherly fellowship we have so sweetly enjoyed during the days we have been together will not be severed, though necessarily interrupted, as we now part one from another. But

"The memory, so precious of hallowed delight,
Shall strengthen our faith and equip for the fight.
When severed in presence there still doth remain
Our oneness in hope of His coming again.

"We go to the fields where our lot has been thrown,
Where soil must be turned and where seed must sown,
That sinners may hear of the Lamb who was slain,
And saints be prepared for His coming again."

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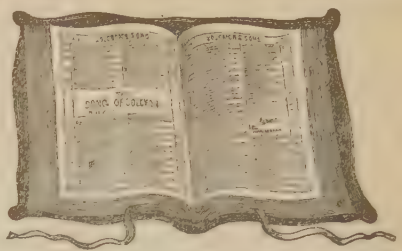

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